The Priesthood of Christ

NATIONAL LITURGICAL WEEK

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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND HENRY P. ROHLMAN, D.D.

The Liturgical Conference, Inc.

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THE 1951 DUBUQUE NATIONAL LITURGICAL WEEK

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CARL WILLIAM MERSCHEL

220 West North

Chicago, Illinois

Table of Contents

Welcome 1

Demonstration of Low Mass (Msgr. Hellriegel) 3

AUGUST 21

Homily (Archbishop Schlarman) 15

The Priesthood of Christ (Father O'Connell) 19

The High Priesthood of the Bishop (Father Dickmann) 32

The Layman as Member of Christ the Priest (Father Howell) 49

AUGUST 22

Homily (Bishop Hagarty) 64

Sectional Meetings —

- Clergy 70
- Sisters 75
- Seminarians 80
- Laity 89

The Extension of Mass into Daily Life (Father Ellard) 99

Discovering and Fostering Vocations (Father Poage) 106

Chairman's Address (Father Gascoigne) 116

The People's Part in the Mass (Father Ehmann) 122

AUGUST 23

Homily (Archbishop Binz) 136

The Mass: Source and Center of Christian Piety (Father Mathis) 150

The Priesthood and the World (Msgr. Hillenbrand) 161

Pageant: The Priesthood of Jesus Christ (Msgr. Hellriegel) 174

Opening Session

MONDAY EVENING

AUGUST 20

Feast of

ST. BERNARD, ABBOT AND DOCTOR

Honorary Chairman

MOST REVEREND HENRY P. ROHLMAN, D.D.

Archbishop of Dubuque

Chairman

RIGHT REVEREND WILLIAM H. SCHULTE

Dubuque, Iowa

Welcome

The session was called to order by the Active Chairman, the Right Reverend William H. Schulte of Dubuque, head of the local Committee on Arrangements for Liturgical Week 1951. He introduced the Honorary Chairman and ecclesiastical sponsor of the gathering, the Most Reverend Henry P. Rohlman, D.D., Archbishop of Dubuque, who led in prayer. His Excellency then addressed a few words of welcome to the assembly, during which he praised the aims and ideals of the Liturgical Conference, as bearing fruition in the form of the program now beginning, and congratulated the Local Committee on their ample and efficient preparations. Drawing a comparison between the present project and conditions obtaining in the early days of Catholic Dubuque, he remarked:

"In those years we lacked all but the very essentials of liturgical worship and administration, having to content ourselves with just the simplest and most elementary necessities. Gradually however things improved, as our numbers grew and our means increased. Soon there could be noted a corresponding increase in popular interest centering around things liturgical, around public worship and its outward embellishment as well as its inner sublimity of meaning; so that I look upon the present gathering as a natural climax of that development." Continuing, the Archbishop expressed the confidence that the gathering would prove "an added stimulus to this same important interest here in Dubuque, as well as to Catholics all over the land. Such a stimulation surely will be of lasting benefit to souls, who through a deeper understanding of the Mass and other liturgical actions are brought closer to Almighty God."

CHAIRMAN: We deeply appreciate, Your Excellency, these words of welcome and encouragement. But before proceeding further, it is my duty to read to the assembly, the following communication, which I know will happily and impressively confirm the sentiments of our own Archbishop.

APOSTOLIC DELEGATION
United States of America

3339 Massachusetts Avenue
Washington, D. C.
August 21, 1951

Most Reverend Henry P. Rohlman, D.D.
Archbishop of Dubuque
Dubuque, Iowa

Your Excellency,

On the occasion of the Liturgical Week in Dubuque our Most Holy Father, Pope Pius XII, has very graciously deigned to bestow his special Apostolic Benediction upon all who participate. This Blessing is granted as a token of the paternal affection of His Holiness for those who seek to make better known and appreciated the sacred liturgy of the Church and as a pledge of heavenly favors for them and for their deliberations.

To the august message of the Sovereign Pontiff I wish to add my own personal good wishes for the success of the meetings.

The theme chosen for this Liturgical Week, "The Priesthood, climaxing in the fulness of the Priesthood," is most fitting for it recalls that the gathering falls within the Golden Jubilee year of Your Excellency's ordination and within the Silver Jubilee year of your episcopal consecration. Together with the clergy, religious and faithful assembled I rejoice with you and I offer you heartfelt congratulations. May your great love and devotion to the liturgy be an inspiration to all of us and a source of abundant blessings for Your Excellency.

With sentiments of esteem and every personal good wish, I remain

Sincerely yours in Christ,

(Signed) A. G. CICOGNANI
Archbishop of Laodicea
Apostolic Delegate

CHAIRMAN: Having thus received the approval and encouragement of highest ecclesiastical authority, we are ready to proceed. This evening, we are to have the privilege of listening to a running commentary on the ceremonies of Holy Mass by none other than Monsignor Martin B. Hellriegel, President of the National Liturgical Conference. Nationally known as a leader in the liturgical apostolate, the Monsignor is also recognized as a zealous and able pastor of souls, who through many years has been able to deepen and enrich the lives of many by his enlightened inculcation of liturgical values. So it is a pleasure as well as a privilege to introduce to you, Monsignor Martin B. Hellriegel, pastor of Holy Cross Church in St. Louis, Missouri.

A DEMONSTRATION OF LOW MASS

MSGR. MARTIN B. HELLRIEGEL

Holy Cross Church

IN appearing before you tonight to comment on the ceremonies of the Mass, I am impressed with the special appropriateness of such a theme, in the light of the magnificent occasion that was observed this morning in your Cathedral, with the consecration of the new Auxiliary of Dubuque, Bishop Loras T. Lane. And also with the occasion you will celebrate at the end of this gathering, Archbishop Rohlman's Jubilee. For after all, isn't it true that bishops are consecrated primarily for the altar, and the things of the altar? To lead us in offering sacrifice, and to appoint and consecrate others so to lead? Indeed, it is hard to exaggerate the importance of all that is connoted by this function in the Church, and we only have to study our Holy Father's recent Encyclical *Mediator Dei* — that great *Magna Carta* of the liturgical apostolate — to be convinced of it. By the way, how many of you people present here this evening, can cross your heart and say that you have actually read *Mediator Dei?* Those of you who haven't should not delay in doing so, as it is indeed a great and important document, with far reaching implications. In particular, its emphasis upon the primacy of liturgical worship in Catholic life is most impressive, especially for us here tonight. The Sacrifice of the Eucharist is, indeed, the principle source of spiritual life and growth, and should have a central position in the piety of all of us.

So in our presentation tonight, we are going to try to show the practical significance of the Mass ceremonial from this point of view. The altar has been set up here facing you, so as to enable all to follow the rite without difficulty, as well as to promote a better sense of participation. A similar arrangement, some of you may recall, exists in Rome in St. Peter's Basilica, as well as in other great churches of the world; and it was of course, the arrangement that obtained throughout many centuries of the Church's history, though no longer common.

Now we will watch the progress of this "demonstration" Mass, giving attention to the significance of every act. All of you are of course aware of the two great divisions of the Mass: that of the "Catechumens" and that of the "Faithful." And you know of the

"three principal parts" of the latter: Offertory, Consecration, Communion. Perhaps in emphasizing these too much, we tend to minimize the importance of the part which precedes them. I personally prefer dividing the Mass as a whole into two portions only, called simply the Fore-Mass, and the Sacrifice. The first then can be understood in its proper meaning as an instruction and prayer-service, but still a *priestly* service between man and God; and the second, for which it aims to make us ready, is the actual performance of sacrificial action between man and God. But the preparatory part is of great value indeed, something like the plowing of the soil by the farmer before he sows the seed.

All of us here are, I suppose, convinced, too, of the importance of using the Missal when assisting at Mass. In my own personal experience as a priest, I have seen literally hundreds of people discovering almost a new world of spiritual nourishment and consolation by using it, faithfully and sincerely. The priest himself should make it the main source of his daily inspiration, if possible preparing each day's Mass the evening before, by going over the text in his Missal.

"Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. . . . For I was naked, and you covered Me" (Matt. 25:35 f.). St. Martin, who while yet a catechumen and serving in the Roman army, in giving his cloak to a poor beggar, merited to receive Christ's commendation in a vision, and to become an illustrious monk-bishop of Tours. He died in 397; November 11 is his feast day.

Beginning now the actual ceremony, we see the celebrant going to the foot of the altar, after having placed the covered chalice on the corporal and opened the book, and beginning the Prayers by making reverently the sign of the cross. That sacred sign, reminding us of our divine Redemption! And reminding us that the Mass is its mysterious re-presenting, the making-present in a sacramental manner, of that sublime event that took place twenty centuries ago. In this connection, perhaps we should remark in passing that many Catholics tend to make this sign

in a hurried, careless, often slovenly way. So when non-Catholics see them, they are somewhat scandalized. Remember, this is a true sign of victory, and we should have faith and courage enough to make it "victoriously," with due dignity and solemnity. Remember our Lord said: "He that shall confess Me before men, I shall confess him before my Father Who is in heaven" *(Matt. 10:32)*.

Now comes that beautiful Psalm 42: "I will go unto the altar of God." It expresses the spirit of combined joy and humility with which the Church approaches the altar of her sacrifice. A fitting introduction to what is to take place, it reaches its climax in the *Confiteor*, that sorrowful admission of guilt, yet filled with hope and confidence in divine forgiveness, which we know so well. We must make it more and more intimately our own, standing in spirit before the whole court of heaven, and saying "through my fault, through my own grievous fault" in humble admission of our sins. But at the same time, we are emboldened to invoke the powerful intercession of God's greatest saints, the Blessed Virgin, the Archangel Michael, Saints Peter and Paul and John the Baptist, in our behalf; wherefore we rightfully may expect "pardon and forgiveness and the remission of all sins" from a merciful and loving Lord.

Thus purified, the priest ascends the altar, and at once kisses it, in token of the deep respect the Church has for it as representing Christ, and all that He implies as our High Priest. For through its holy consecration, this altar has been transformed indeed: no longer a lifeless stone, it has become the cornerstone of life, the sacred table on which lifeless bread is changed into the Bread of Life. Its holiness derives too from the martyrs' relics that it enshrines, physical and enduring evidences, as it were, of the power and blessedness of Christ's Sacrifice.

In connection with this meaning of the altar, as the officially constituted place of sacrifice, — and therefore "liturgical" in the strict sense of the word — I want to voice a protest against the practice in some quarters of talking about "liturgical altars," as if there could be any true altar that was not at the same time a liturgical one. Ten yards of red velour is not what makes it so! The same is to be said for the so-called "liturgical tabernacles" advertised recently by a church-goods firm. What else could a tabernacle be, if not "liturgical?"

Then follows the Introit recited by the priest at the "Epistle side" of the altar, as a kind of "overture" setting the tone or motif for the

particular Mass or feast as such. Then returning to the middle of the altar, the celebrant recites the *Kyrie* — another plea for mercy, mixed with joyful confidence: "Have pity, God, have mercy, Christ!" Immediately after this, he begins the wonderful *Gloria in excelsis* hymn, which angelic choirs first sung on Bethlehem's hillside, praising the Lord Christ as He lay upon a bed of straw, acclaiming His majesty, beseeching His mercy. How wonderfully this hymn sums up all that we have learned or could ever learn about theology! And how perfectly it sums up the meaning of the Mass, as well as of our Lord's Incarnation: to "give glory to God," and bring "peace on earth to men of good will."

After the *Gloria,* the priest again kisses the altar, then faces the people and greets them thus: "The Lord be with you!" Why we insist on translating *Dominus vobiscum* thus I don't know: for surely it would be better to say (if we could!) "The Lord *is* with you!" Surely all of us are members of Him, according to His assurance that "I am the vine, you are the branches. He that abideth in Me beareth fruit . . ." Then, too, when we reply "and with thy spirit," we should remember that it refers to the soul rather than the body: we recognize as it were the Lord Himself dwelling within His priest, and through the Holy Spirit transforming his inner being into a true replica of Christ, which is the effect of sanctifying grace. Hence we say "and with thy spirit" rather than "and with thy body" to emphasize this. Let's try to realize the special force of this expression!

The celebrant now goes back to the Epistle side and prays the Collect. This term is most appropriate, — and better than "oration," as it is sometimes called — for it has a special connotation historically, of representing the intentions of all the congregation in one single formula. They are here "collected" or gathered together, and presented to God in the words of His priest. Notice too the position of the latter's hands, raised and extended, in token of supplication, but also reminding us of our Lord's own final offering of His sacrifice for us, His arms extended in agony on the Cross, giving His life for His sheep, yet at the same time, "drawing all things unto Himself" by the bonds of His redeeming grace. And we must never forget that the power and efficacy of this prayer comes from its being offered "through Christ our Lord," which is always its conclusion. The key importance of the latter therefore is obvious, and I appeal to my brother priests to be careful not to slur it over, through haste or the carelessness of routine. It's the most important part of all! Then our

people will more readily assent to what we have said in their name, by responding *Amen*, "So be it! We agree wholeheartedly to what you have just said."

Now comes the "listening part" we have in every Mass. It's very much like what we would expect our good Archbishop to do, when we call on him at his residence to give him our jubilee congratulations. We "go into his house," first wiping off our shoes at the door, we greet him with a word of praise and then a special petition. Then he tells us, with fatherly kindness, "Very well. Now you may sit down, for I have something to tell you myself." Thus the Epistle brings us the Lord's own instruction, but now only through one of His ambassadors, from the New Testament. It is interesting to note that on Sunday, which commemorates our spiritual "newness" through the Easter mystery, there is never a reading from the Old Testament. Specially prominent among the Epistles selected by the Church are of course those of St. Paul, the great Apostle of the Gentiles, as of the doctrine of the mystical body, to which he is constantly referring.

After this reading, the Missal is moved to the "holier" side of the altar, for the Gospel; and as he proceeds thereto, the celebrant pauses to say the humble prayer: *Munda cor meum*: "cleanse my heart and my lips, Almighty God, . . . that I may worthily proclaim Thy holy Gospel." And indeed, this must always be regarded as the priest's first duty: *to preach Christ's Gospel.* The Gospel itself then is read or sung, and note the solemn ceremonies at its beginning. The greeting of *Dominus vobiscum* again, but now without turning around, because of the Gospel's own sacredness; then, after we have arisen to stand at respectful attention, the signing of ourselves with the cross, following the celebrant's example. Here again there is need for care, in making our outward action conform with the inner dispositions of faith and reverence we should have. Christ is now present before us, as the true Light of the World! ("The Lord is with you, Glory to Thee," announces the Church;

and at a Solemn Mass, she has her ministers perform a special ceremony of introduction, with lighted candles, incense, solemn procession.) So we should *think* of what we are doing, in making this holy sign upon our forehead, mouth, breast; and then, we should take care that our bodily posture too typifies the respect we feel for God's Word. Think of all our fellow-members of the Church now languishing in prisons and concentration camps, simply because they insisted on listening to Christ's Gospel! They are so heroically "standing up" for it, that we should be willing to at least assume a position indicating our own determination to remain steadfast in living up to it, erect, respectful, attentive.

Actually making the responses, of course, helps us materially in cultivating these dispositions. Singing them is best of all. In connection with our efforts, incidentally, to restore this kind of participation, I call your attention to the "Intention for September" of the Apostleship of Prayer; viz., for "a greater understanding of the liturgy." Undoubtedly inspired by *Mediator Dei,* this intention would have us appreciate more deeply Christ's Gospel above all, as we hear it announced at Holy Mass. The closer we get to the fire, the warmer we become; and it is here surely that His saying becomes verified: "I have come to cast fire on the earth; and what would I, but that it be kindled?" And so, having now received His light, His enkindling warmth in the Gospel, we gratefully exclaim as it concludes: "Praise to Thee, O Christ!"

Then comes the "homily" or sermon, explaining and applying the Gospel message. In the early Church, this was rarely if ever omitted, being looked upon as a peculiarly sacred and important message from Christ Himself, speaking through His priest. Here the Word of God becomes living, as it were, in terms of the immediate needs and circumstances of His faithful here assembled. Would that this ancient custom could be restored! Then comes the *Credo,* as a kind of grateful answer to the Lord for His saving message: we have received it, and now we want to give public testimony of our loyalty and adherence to it. And this part of the Mass serves too as a fitting transition from the Fore-Mass now ended, to the Sacrifice proper or Mass of the Faithful (Believers), about to begin.

Again the *Dominus vobiscum; et cum spiritu tuo* greeting introduces the latter. And precisely at this point, if we were in the year of our Lord 951 instead of 1951, what would we see? The beautiful and edifying Offertory Procession, the people through their represen-

tatives solemnly bringing their gifts of wine and oil and bread to the altar, in token of their own self-oblation, and of their charity toward the poor. Our only remnant of this, the money-collection, should of course be made to fulfill the same lofty purpose in our minds. This is the moment in the Mass when some such public testimony of oblation is called for, but it should be looked upon as a spiritual act, symbolizing our co-offering of the Eucharist, and not relegated to a purely material significance. Contributing to this would be accustoming ourselves to lay aside small amounts daily during the week, say by giving up this amusement or that pleasure, and then giving the total thus acquired at the Offertory on Sunday. This would immeasurably deepen its significance, and lift it far above the mere donating of a spare dollar or two, without any appreciable effort or sacrifice being entailed. Incidentally, the more impressive and dignified we make the taking up of the collection, say by using a specially adorned basket or a silver tray, the more it will contribute towards this "idealizing" of the Sunday collection.

The chalice is then uncovered, and the bread lifted on high in suppliant offering. Note that it is not yet "host," in the sense of sacred "victim" which it becomes after Consecration. It is still true bread, as the wine is true wine, and formed from many grains of wheat representing our individual selves, fused into a single loaf to become all "one Christ," many and diverse as may be our separate personalities.

Then laying the bread on the altar, having offered it with solemn prayer, and making with it a reverent sign of the cross, the celebrant goes to the Epistle side, and places wine with a few drops of water into the chalice, blessing the latter with a sign of the cross as he recites the prayer that so beautifully interprets the meaning of this ceremony. And note that the water is blessed, not the wine: the former being a symbol of ourselves, the latter of our Lord who is the very source of blessing. But now, look into the chalice: you will see nothing but the wine, "made one" with the drops of water!

Then after reciting the prayers of offering that accompany and follow the upraising of the chalice, he returns to the Epistle side for the Washing of the Hands. This relic of early times, when after having received the many gifts offered by the people, the celebrant would of necessity have had to cleanse his hands, still bears a lofty spiritual significance. How pure must those hands be, that dare to offer the Immaculate Lamb of God! How pure indeed, should not that people,

that congregation be, that makes bold to join with Christ in so holy, so sublime an action!

Returning now to the middle of the altar the priest bows profoundly, and says the concluding Offertory prayer: "Accept, O Holy Trinity, this offering . . ." Then turning to face the worshippers he urges them: "Pray, brethren, that *my sacrifice and yours* may become acceptable to God . . ." Their obedient response in the *Suscipiat* should serve us all as an assurance that what we are doing, whether as priests, religious, or layfolk, is truly part of the sacrificial action. We do not have to be ordained in sacred orders to offer Mass, in this very literal sense; and realization of that fact should help much in the liturgical revival our Holy Father the Pope so strongly urges upon us in *Mediator Dei*. We must *participate*, actively and intelligently, in what is, after all, *our own action*.

Concluding the Offertory, then, with reciting the Secret — the prayer corresponding with the Collect of the particular day, thus throwing our oblation upon a special background, as it were — the celebrant begins the grand Preface, that classic "Eucharistic prayer" which officially opens the Canon of the Mass. In a very real way it unites us, under the leadership of the priest, with the angels and saints of heaven in their unending chant of praise: "It is truly meet and just" that we do so, now having "lifted up our hearts" and hands in holy oblation, and mindful of our glorious heritage through Christ, of His own kingdom. Recalling briefly in this solemn hymn the principal aspects of God's power and magnificence, we triumphantly repeat the angelic chorus: "Holy, holy, holy, Lord God of hosts. Heaven and earth are filled with Thy glory!"

Then extending wide his arms in supplication, and lifting up his eyes to heaven, the celebrant bows profoundly, makes the sign of the cross, kisses the altar, and begins the silent prayers of the Canon, each of them most impressive and meaningful. All of the accompanying brief ceremonies are impressive, too, particularly when the priest extends his hands over the bread and wine about to be consecrated. This reminds us of a similar rite in the old Law, wherein the high priest placed his hands on the "scapegoat," the victim for sin, before driving it into the wilderness. Our Lord is the divine "scapegoat" — the Lamb of God — sacrificed for our sins, now to be once more offered by Himself, who is our High Priest as well. It also reminds us of the Consecration now about to take place, whereby the material substance will lose its very identity and give place to Christ Himself.

A similar meaning attaches to the various other ritual extensions of the hands, such as those in baptism, confirmation, holy orders: a mysterious transformation takes place within the persons thus consecrated, in which they become less themselves, and more Christ.

Now comes the actual Consecration of the elements, the high point of the Mass. No wonder, Catholic piety demands complete silence at this solemn moment, during which all heads are bowed in humble adoration! We lift our eyes momentarily to gaze at the upraised sacred species and exclaim: "My Lord and my God!" For He is truly here, and not just passively. He is here offering the eternal Sacrifice of the New Covenant, which "as often as it is celebrated" most marvellously "renews the work of our redemption," as the Secret of the Ninth Sunday after Pentecost states. Like Abel's sacrifice in the Old Testament, and Abraham's, and Melchisedech's, this all-sufficient holocaust, too, now ascends to the very throne of God, filling us with every grace and blessing. Filled with the Lord's own charity we must needs, then, pray for all the faithful departed, "who have gone before us with the sign of faith;" but not forgetting also ourselves who are "sinners, yet Thy servants." Pardon and forgiveness, too, and "fellowship with Thy holy apostles and martyrs" we implore through this sacrificial offering.

Note now the solemn climax of all this, when the celebrant, having made the sign of the cross over the consecrated elements in token of their life-giving holiness, takes up the Host and makes the same holy sign with it over the chalice, then elevates both aloft, as it were, for all to see. The words that accompany this significant ceremony emphasize our complete *dependence* on Christ in offering worthily this sacrifice to the Father "in union with the Holy Spirit."

The sacrificial action of the Canon now has ended, and we approach the Communion, still of course an integral part of the Mass. Beginning with the loudly spoken *Amen* of the people, affirming thus clearly what has gone before, the Church prepares to receive the sacrificed Victim as her food and nourishment. First we humbly pray, "directed by saving precepts," for all that it behooves us to pray for; but especially for the Bread of Life, now present before us. In reply, the Father bids us to eat at His own table, now that we have given of our very best to Him. A few short prayers of preparation, then the priest repeats thrice, aloud, the Centurion's humble avowal: "O Lord, I am not worthy," and takes into his mouth the sacred body of the Lord. After consuming the precious contents of the chalice the

priest then distributes to his flock the same transforming food, thus effecting that all of them, together with himself, are made intimately one with Him who is the Bread of Life, so that in Him abiding, they shall be able to bring forth much fruit. Precious moments then follow of secret, personal converse with our Lord. The climax of union with Him has been reached, and it is the time of sacred interchange: we listening to His Voice, lovingly instructing or warning us, and consecrating our entire being, every moment of our toil, our smallest activity to Him.

The priest then washes his hands, purifies the chalice, reverently covers it as at the beginning of Mass. Returning to the Epistle side of the altar, he recites the Communion song, originally sung by the people in their procession to receive the Sacrament, then goes back to the center and greets the congregation again with his *Dominus vobiscum*. These words, together with their answer, *Et cum spiritu tuo*, are still more fraught with meaning now, newly nourished as we have been — both priest and people — with the sacrificed flesh and blood of Christ. These sentiments are invariably expressed in the following Communion prayer recited by the priest at the Epistle corner of the altar, and confirmed by the people's fervent *Amen*.

"He that taketh not up his cross, nor followeth Me, is not worthy of Me. He that findeth his life, shall lose it: and he that shall lose his life for Me, shall find it" (Matt. 10:38 f.). St. Valentine, priest of Rome, found life in martyrdom about the year 269. February 14 is his feast day.

After this the celebrant returns to the center, greets the people again in the same way, and then solemnly enjoins them to "Go: it is finished," they replying "Thanks be to God." In other words, we are exhorted now to carry out, in terms of our daily

living, the lessons of charity and self-sacrifice contained in the mystery of the Eucharist we have just celebrated. We are supremely grateful for that privilege, and promise our fidelity. Then the solemn blessing is given, ratifying both this promise, and the new-found blessedness we have received at Holy Mass; after which the Last Gospel is read by the celebrant, we standing erect, in reverent attention, at this wonderful summary of our Eucharistic faith. He is the *light of this world* at Mass above all, where through the priesthood of the Church He illumines us all with heavenly wisdom and grace: He, the *Word made flesh,* now in still greater measure, as it were, through the mystery of sacramental presence and Communion. Truly "we have seen His glory, as of the only-begotten of the Father, full of grace and truth!"

First Day

AUGUST 21

Feast of

ST. JANE DE CHANTAL

Dialogue Mass

Celebrant

REVEREND CARL KURT

Clarion, Iowa

Homilist

MOST REVEREND J. H. SCHLARMAN, D.D.*

Archbishop-Bishop of Peoria, Illinois

* died November 9, 1951.

HOMILY

"We Have a Great High Priest, Jesus Christ"

THE Incarnation, the becoming man of the Second Person of the Most Blessed Trinity, had a redemptive purpose. That means that the whole life of Jesus on earth was a sacrifice.

His first public sacrificial act was the baptism in the Jordan. John baptized unto repentance. Jesus was without sin. Nevertheless, and over the protest of John, He stepped into the waters of the Jordan and received the baptism of repentance — not for Himself, but for mankind, for you and for me. This first public sacrificial act was so pleasing to the Father that He sent the Holy Spirit to hover over Him in the form of a dove, and the mighty voice of the Father resounded over the Jordan Valley: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "We have a great high priest, Jesus Christ."

"Jesus said to him . . . Philip, he who sees Me sees also the Father. . . . Dost thou not believe that I am in the Father and the Father in Me?" (John 14:9 f.).

The supreme sacrifice was the death on the Cross, and this supreme sacrifice unfolded in the form of a public temporal event. That means that it was visible to all on Calvary. The ritual consisted in the successive acts of violence on the part of His executioners.

In the Garden of Olives He had prayed: "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest" (Matt. 26:39). And on Calvary He said: *Consummatum est*: "it is consummated" (John 19:30).

The Sacrifice on Calvary was highly dramatic: three hours of dark-

ness; the taunting mockery of the leaders of the people, of the soldiers, and even of the thieves; the ripping of the veil of the temple from the top to the bottom; the earthquake and the splitting of the rocks; the rising of the dead from their graves. It was all so frighteningly dramatic that the centurion and other official representatives of the law, overcome with fear, exclaimed: "Truly He was the Son of God" (Matt. 27:54). "We have a great high priest, Jesus Christ."

Because Jesus Christ, while glorifying the Father, at the same time made amends for our sins, His death on the Cross was the supreme act of self-annihilation. Jesus was the supreme High Priest.

The Resurrection of Jesus Christ, His ascent into heaven, and sitting at the right of the Father were, on the part of the Eternal Father, the acceptance of that death-sacrifice.

The effect of the death-sacrifice on the Cross was man's redemption from Satan and sin, and in a way, man's deification through his incorporation into the mystical body, that is, the Church.

But the night before Calvary, in the sacred atmosphere of the Upper Room, Jesus of Nazareth, of whom the Father had said at the baptism in the Jordan: "This is my beloved Son, in whom I am well pleased," anticipated, or made real, in a mystical way, the shedding of His blood on the morrow.

Jesus took bread, offered it to the Father, blessed it and said: "Take and eat; This is my body." And then He took the chalice with wine, offered it to the Father, blessed it and said: "Drink, This is my blood."

The real death of Calvary is indicated by the separation of the body and the blood. Numerically there was only one sacrifice — the Sacrifice of the Cross.

But at the Last Supper His death on Calvary was made real in a mystical, sacramental manner. "This is my body." "This is my blood." "Do this in commemoration of Me." Jesus was the supreme High Priest at the Last Supper. Of this mystical sacrament St. Paul says: "For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until He comes" (I Cor. 11:26).

This is not merely a symbolical sacrifice. It is as real as the death on Calvary. "Do this in commemoration of Me" — not His brutal, bloody death on Calvary, but the sacred anticipation of it at the Last Supper.

In the Mass the priest does what Christ did in the Upper Room: he makes the death of the Cross present upon the altar in the same mystical manner as Jesus Christ did at the Last Supper.

At the *Te igitur* the priest "humbly prays and beseeches the most merciful Father, to accept these gifts, these offerings, this holy and unblemished sacrifice *through Jesus Christ Thy Son.*"

At the *Unde et memores* we are mindful not of the death of one who is dead. The *Unde et memores* is not a memorial card. In the *Unde et memores* we are mindful — that is, we make present again in a mystical way, that is, the whole *opus redemptionis* becomes present again in every generation and in every place.

The Holy Sacrifice of the Mass is a *mysterium*: that is, making real and present again the whole work of redemption as Christ did in the Upper Room.

The Holy Sacrifice of the Mass is also the anticipated realization of the second coming of Christ. Mass is the *transitus Domini*. The eternal beatific vision is realized only after His second coming.

"This is my beloved Son, in whom I am well pleased," were the words of the Father at the first public sacrificial act of the Son. "This is my beloved Son, in whom I am well pleased" must have been the words of the Father when Jesus exclaimed on the Cross: "It is finished."

The disposition of the priest at the altar offering the Holy Sacrifice of the Mass must be such that the Eternal Father, to whom he offers the Sacrifice through Jesus Christ, will say "This is my beloved Son, in whom I am well pleased."

MORNING SESSION

AUGUST 21

Chairman: REV. MICHAEL DUCEY, O.S.B.
St. Anselm's Priory,
Washington, D. C.

THE PRIESTHOOD OF CHRIST

REV. JOHN P. O'CONNELL
Chicago, Illinois

IN recent years more and more crucifixes have represented Christ in priestly robes. The exhausted figure of Christ, slumped dead on the Cross after a night and a day of torture and three final hours of agony, has been replaced in many instances by an erect, alert, dynamic figure in flowing priestly garments. Is this some new conception of Christ? No. But, it is an attempt to put before the eyes and minds of Catholics a very old conception of Christ — of Christ as a priest.

If the priesthood *of Christ* is an unfamiliar idea to most Catholics, the reason is, in part, that the notion of the *priesthood* itself is either unfamiliar or confused in their minds. The priest dictating notes in a classroom and correcting examination papers; the priest sitting at a chancery office desk conducting the affairs of the diocese; the priest at the charities office arranging the papers for the adoption of a baby; the priest waving a baton before the choir; the priest in sweat shirt training the basketball team; the priest running a party to raise money for a new school — these are the "priestly" activities from which we may be tempted to draw our notion of the priesthood. Fine as any or all of these activities may be, they are not specifically "priestly"; they are not a good foundation on which to build our notion of the priesthood. Christ was the priest par excellence. All priesthood is a share of His priesthood. Therefore, we must begin with Him. It is the purpose of this paper to lay a foundation for all the discussions of this Liturgical Week by focusing attention on the High Priest in whose priesthood all lesser priests share.

A priest, whether of the Old Testament or of the New, is, in general, a mediator between God and man. As a mediator his first office in behalf of man is to offer sacrifice to God; his second is to carry on other activities between God and man, for example, to offer prayers to God for man and to administer the sacraments. But these latter functions are secondary; sacrifice is his primary function. With no

other function but sacrifice, he would be a priest. Without the power to offer sacrifice, he would not be a priest. Sacrifice and priesthood are correlative terms. And priesthood, whether it be of the Old Testament or of the New, can be understood only in terms of sacrifice. If there are various kinds of priesthood, it is because there are various kinds of sacrifice.

We moderns find it difficult to understand sacrifice. The very word has pejorative connotations for us. It means giving up pleasures we enjoy, doing without accustomed enjoyments, suffering temporarily during Lent.

But, by its nature, sacrifice is something pleasant, something desirable, an action that man wants to do. For sacrifice is a form of gift-giving; and gift-giving is a pleasurable experience. The child giving a gift to his parents, the lover giving a gift to his beloved — these are not sad people dutifully fulfilling a difficult obligation. These are happy people freely demonstrating their affections. Their gifts differ from the offerings made to supply the needs of the poor man. In this latter case, the necessities of the poor man prompt the gift; but love on the part of the giver is what prompts the gift of the child to his parents, or of the lover to his beloved. The only need is that of the giver to show his love. The gift is a sign or a symbol of that love and takes its value from the love it symbolizes. A sacrifice is such a freely given gift, symbolic of and prompted by the love of the giver.

But not every gift is a sacrifice. A sacrifice is a gift given by a creature to God, the Creator, and signifying or symbolizing, not just the love of one person for another, but the devotedness of a creature for his Creator. Normally, a gift symbolizes the love of one human being for another. But a sacrifice, which is a special kind of gift, stands for more; it represents all that is expected in a creature's attitude toward his Creator, total dedication. A sacrifice can be offered, therefore, only to God; to offer a sacrifice to anyone less than God would be idolatry. For the gift that is offered in sacrifice stands for the creature's adoration, thanksgiving, propitiation, and petition — sentiments that can be directed, in their fullest meaning, only toward the Creator. These interior acts of worship give sacrifice its meaning. Without the total submission of the offerer to God, the external gift-giving is hypocritical. Without the internal

POPE
INNOCENT III

dedication, the external ceremony is a lie.

The first sacrifice of which we read in the Bible, that of Abel, the son of Adam, is a clear example of a genuine sacrifice. Abel offered to God "of the firstlings of his flock." The animal that Abel offered to God was the sign or symbol of Abel's love. To show his willingness to give himself completely to God, he selected one of his finest possessions as a symbol of himself, and presented it to God. In so doing, Abel was giving himself to God. He was adoring and thanking God and begging God for favor. Moreover, knowing his own sinfulness, he felt he was worthy of death. Hence, the animal he was offering to God as a symbol of himself, he killed or immolated.

Now, the notion of sacrifice in mind, it is possible to speak of the priesthood. A priest is one who offers sacrifice. Any human being can offer sacrifice. For this function, he need only be human. No special designation or appointment is required. If he be a human creature, he can acknowledge his creaturehood by offering a sacrifice to God the Creator. But he will represent only himself; he will not stand before God in the name of the community. His gift will symbolize his own, individual submission to and love of God. He would then be a priest in a wide and improper sense of the word only.

However, when the one offering the sacrifice is designated as a representative of others and becomes a genuine mediator between God and man (not only between himself and God), his sacrifice is not only his own. He does not stand before God only in his own name; the gift he offers then represents the community. Then he is a priest in the full and real sense of the term. It is in this sense that Christ is priest.

Priesthood, therefore, in the strict sense is not merely the right or power to offer sacrifice; it is the legitimate appointment or designation to offer sacrifice for others — to be a genuine mediator between God and the community the priest represents.

In the earliest history of God's people, the Hebrews of the Old Testament, specially designated men functioned as ministers of sacrifice. Before God had intervened and appointed priests for the Chosen People, the patriarchs or heads of families were the priests, commissioned by the law of nature to act in the name of their people. Abram, for example, going from Haran down to the land of Chanaan (Gen. 12:7-8), stopped twice, at Sichem and between Bethel and Hai, to build an altar and to offer a sacrifice. The scene is interesting to imagine. As the leader of a caravan made up of a large retinue and flocks

of animals, Abram must have appeared as a great desert sheik. At Sichem he called a halt on the journey. There God appeared to him and promised to give the land of Chanaan to his posterity. Deeply moved by this theophany and conscious of his nothingness before his God, Abram built an altar. Then, in the name of his wife Sarai, of his nephew Lot, of his many relatives and servants, Abram took an animal from his flocks and offered it in sacrifice to God.

Similar scenes were enacted by Abram's son Isaac (Gen. 26:25), when he had succeeded, on his father's death, to the patriarchal position as head of the clan. And Isaac's son, Jacob (Gen. 35:1, 7), explicity directed by God's revelation at times, continued to lead the whole family or clan in sacrifice.

It was during this period, before God had appointed priests, that the mysterious figure of Melchisedech enters the pages of sacred history (Gen. 14:18). The Bible insinuates significantly that this "priest of the most high God," who was also the king of Salem, offered a sacrifice on the occasion of Abraham's victory over four eastern kings. But the gift offered by Melchisedech as a symbol of the self-oblation of himself and the community he represented was bread and wine, rather than the more usual animal from the flocks.

"No man takes the honor (of the priesthood) to himself; he takes it who is called by God, as Aaron was" (Hebr. 5:4).

The historic priesthood described thus far has been a natural priesthood, in the sense that the law of nature had designated who in the community was to be the representative of all in offering sacrifice. But in the law which Moses promulgated under divine inspiration and prompting,

the designation of priests was carefully and clearly regulated by God. No longer was the head of each family the priest. Mosaic Law gave the office to the Tribe of Levi, to the Levites. And among the members of that tribe, the members of only one family were to be priests, i.e. the family of Aaron. All Levites outside of Aaron's family were to dedicate their service to divine worship and to help priests; but only Aaron and his family were priests, the high priest being the first born of Aaron's family. Having a special vocation from God, the priests of the Mosaic Law, once selected, were consecrated in a divinely instituted ceremony (Ex. 29).

One essential and important aspect of the Mosaic priesthood remains to be indicated. God had entered into an agreement or a pact or a covenant with the Chosen People, according to which they were to preserve the worship of the one true God and He, God, was to send a savior or redeemer into the world who would be a member of this same Chosen People. This one nation, Israel, thus had a special mission in the history of redemption. They, *as a nation,* occupied a unique place in God's plan. The covenant or agreement God had made with them placed them *as a group* in a distinct and singular position; they constituted God's kingdom on earth.

Now the Mosaic Law was the law of the covenant, the code designed to keep the Chosen People worthy of their high mission. It was the written constitution of God's kingdom on earth. Not merely regulations for the lives of individuals, it was, above all, the law of the People of God.

The sacrifice and priesthood of the Mosaic Law are essentially related to the covenant between God and Israel. Sacrifice, basically, means submission to or devotedness to God, a willingness to carry out His wishes. God's desire for His Chosen People was that they live up to the covenant and preserve faith in the One God — all in preparation for the coming Redeemer. The Mosaic sacrifices, therefore, looked forward to the Redemption.

Christ is a priest, i.e. He has been legitimately commissioned or designated by God to offer sacrifice. Looking to the Old Testament Priesthood is helpful when we try to understand the priesthood of Christ. But it can also be misleading, unless the sharp differences between the two are noted. For Christ's priesthood is unique, unlike any other.

1) The priesthood was not an aspect or additional function or special title of Christ. He was essentially a priest. In this He differs

radically from the Old Testament priests. Aaron, for example, was a human person picked out by God and given, in addition to his normal human tasks, the office of High Priest. It was a dignity and a function superadded to him. He was divinely chosen to be the mediator who would offer sacrifice to God for man. For the task he was anointed or consecrated by Moses.

But Christ *by His very nature* was a mediator and a priest. By the Incarnation the Second Person of the Trinity became a man without ceasing to be God; the one divine person assumed, in addition to divine nature, a human nature. Being both God and man, He was by nature the perfect mediator. In His human nature He could represent man and for him could offer sacrifice to God. And since that human nature was united in one person to the divinity, His offering has the dignity, power, and efficacy that only divine actions can have. For this no anointing or commissioning as a priest was necessary, beyond the fact of the Incarnation. God invested Christ as a priest at the first moment of the Incarnation.

2) In Christ's great priestly action on Calvary, He is unique as a priest. For the gift He offers to God is Himself, His own life. Unlike the Old Testament priests, he is both priest and victim, offerer and offered.

3) Christ's priestly act, the Sacrifice of the Cross, was of infinite value or merit in the eyes of God. God was pleased with the sacrifices of the Old Law. But none of them was able to make up for the infinite offense of sin. But Christ's unique offering, since it was that of a divine person, made ample recompense to God for the sins of men. Finally and once and for all, it made satisfaction to God, so that no other sacrifice is now worth offering. The frequent sacrifices of the Old Law are no longer needed; the one sacrifice of Christ is all sufficient.

4) His sacrifice is unique and all important because it terminated the Old Testament (or covenant or pact with God) and initiated the New Covenant. The old relationship between God and Israel is no more. That covenant concerned the coming of the Messias. When He had come and accomplished the Redemption, the Old Covenant was completed.

But in the very act of terminating the Old Agreement, a new one was born. The Priest on the Cross established a new pact between God and man. As the Old Covenant, entered through Moses on Mount Sinai, was made with the nation, the group, the Chosen Peo-

ple of God, so the New Covenant, entered through Christ on Mount Calvary, is with the group, the new Israel — Christians now joined to Christ and to each other in the mystical body.

The climax of Christ's priesthood was reached on Calvary in the Great Sacrifice. At the moment of that Sacrifice a new order, a new life, a new home was established here on earth — the Church, the mystical body, which is the new Kingdom of God.

Not only was the Church established through Christ's Sacrifice, but that Sacrifice lives on and is daily re-enacted in the Church. Once offered, the sacrifice of Christ made all other sacrifices pointless. The Old Testament sacrifices lost their value, once that to which they pointed had arrived. But, because men to the end of time would feel the need to offer sacrifice, Christ placed in His Church His own Sacrifice and enabled all Christians to offer it to the Father. Hence, Christians, as a whole, are a "holy priesthood" (I Pet. 2:5), sharing in the priesthood of Christ. Though all the baptized are in some sense priests, all are not priests in the same way. But whether we speak of the bishop with the fullness of the priesthood, of the ordained priest who is a priest in the strict sense of the word, or of the laity who are priests in a true but wide sense of the word, we must realize what Pius XII reminded us of in *Mediator Dei*, that "to participate in the Eucharistic Sacrifice is our chief duty and supreme privilege."

DISCUSSION

CHAIRMAN: Thank you, Father, for presenting such a clear and comprehensive study of a difficult subject. Before opening the discussion, let me remind the audience that questions should be confined to the precise aspect of the theme we are considering this morning, which is an attempt to lay the groundwork, as it were, for the entire development as outlined on your program. Perhaps the matter here presented does not lend itself well to the purposes of an open discussion, as it is all so profoundly dogmatic; yet there may be some points you would like to have explained further. A particularly interesting and fruitful aspect of this whole subject, it seems to me, is that of our Lord's heavenly priesthood, and its connection with our exercise of priestly functions in the Church. The implications of that with regard, for instance, to the importance of *singing* the Mass, and the Divine Office, perhaps could be more clearly emphasized in our teaching.

REV. MICHAEL MATHIS, C.S.C. (University of Notre Dame): Father O'Connell's scholarly paper was truly inspiring, and to me particularly for its clarity in bringing out the relationship between the heavenly and earthly priesthood of the New Law. It has always seemed to me to be the most consoling part of St. Paul's Epistle to the Hebrews, especially his insistence on the fact that "We have . . . a high priest, who has taken his seat at the right hand of the throne of Majesty in the heaven" (8:1), having "entered into heaven itself, to appear now before the face of God on our behalf" (9:23). Now surely it is *this Priest* who is present at, who presides over, our Eucharistic Sacrifice, confirming and validating and making acceptable our offering.

FATHER O'CONNELL: Perhaps I could elaborate further on that point. The "continual intercession" that Christ is making for us, according to the Epistle to the Hebrews, is held by some theologians to mean that every time a Mass is celebrated, our Lord makes a new act of His human will, offering His sacrifice to the Father once more. At any rate, the fact of this continuing intercessory *activity* on the part of Christ for us could, it seems to me, receive more stress in our preaching and teaching as well as in our piety. In other words, stress the fact that He is not merely *present* in heaven "sitting at the right hand of the Father," while at Mass we through the Sacrifice just repeat what He did long ago, then make Him sacramentally present on the altar. He is essentially active, dynamic, especially in offering up the Sacrifice of the New Law, which is identical with that of Calvary as with that of our Eucharist. Surely this thought would be profitable to stress when explaining the Mass and the importance of our more active and devout participation in it.

REV. SHAWN SHEEHAN (Boston, Massachusetts): As a suggestion for our teachers of religion, particularly the Sisters, perhaps we could stress this *priestly* phase of our Lord more in our private prayers and devotion. After all, these are what prepare and condition us for actual participation in the liturgy. At least some of our piety should concern itself with Christ as our great Mediator. We only have to think of the example set by the Church herself in this respect, as shown in her almost invariable conclusion in her "Collect" prayers: *through Christ our Lord*, etc. Some of you may recall, too, how well this idea was brought out in Karl Adam's famous book, *Christ Our Brother*. Father Ellard's *The Mass of the Future* emphasizes it, too, particularly the historical Christian attitude towards Christ's mediatorship.

So any pedagogical devices we can use, for instance, to point this truth would be worth while.

REV. BENEDICT EHMANN (Watkins Glen, N. Y.): I was glad to hear this particular idea expressed, as it seems just the proper counterbalance for that form of excess in Eucharistic piety that speaks of our Lord as a "Prisoner of the Tabernacle." If we could realize more vividly the fact of Christ's mediatorship between us and the Father — that He is our true and only "go-between" in the strict sense — I think it would have a most healthy effect upon our piety in general: our sense of loyalty to Christ would be intensified, our dependence upon Him deepened. And it is surely this basic Christian idea, first developed in the Epistle to the Hebrews, which has inspired those two great modern Encyclicals: *Mystici Corporis* and *Mediator Dei*. Incidentally, there are two recent Catholic devotional writers who I think represent the ideal in relating this theological concept with popular piety: Abbot Marmion, particularly in his *Christ the Life of the Soul* and *Christ in His Mysteries*, and Abbot Vonier in his *New and Eternal Covenant, Christianus*, etc.

MR. JULIAN PLEASANTS (University of Notre Dame): Might I address this question to the speaker: what particular psychological advantage was there, in your opinion, in designating one individual man to represent the community before God, to stand between God and man, as Abraham and his successors did in the Old Law, as our ordained priests do in the New? Since our objective is to achieve a better appreciation of our part as co-offerers in the Sacrifice, is it not somewhat of a hindrance to be emphasizing the fact that we need a representative, someone to act in our place, as it were?

FATHER O'CONNELL: Before answering that question, let us be quite clear as to the point that, irrespective of its psychological advantages or their lack, we do have an established representative priesthood in the Church, which was truly prefigured in the Old Law. In other words, we start with the principle that we have been given priests to perform this function, not for any psychological reasons that would point thereto, although I am sure there are plenty that could be found. All we know is, and this is confirmed by divine revelation and the infallible authority of the Church, that we do have a priesthood designated to perform this representative role in our name. Now, as for the secondary matter of its psychological value: surely there is this to be said in that connection. The sense of unity that realizing this promotes, among a group of worshippers joining in the

same religious act, is greatly enhanced, it seems to me, by having a leader who acts not only for us, but also with us, in the sense of the Christian priesthood. I am almost tempted to say that this was the reason God arranged things the way He did: for the fact that we are so closely and intimately united in the mystical body, through the Holy Spirit, is made visible and tangible, so to speak, by means of the one ordained representative of all, leading them and at the same time acting for them, in the one eternal Sacrifice.

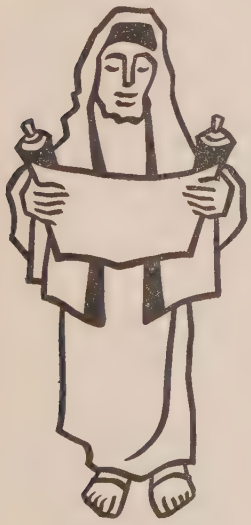
REV. JUSTIN J. KANE (Dubuque): Could we clarify a little more that question of focussing attention on the *action* of Christ rather than the *presence* of Christ, in the Eucharist? For instance, I think there are many real advantages for Catholic piety to be derived from considering His personal qualities, His real presence with us as a person, rather than from considering what seems to be the mode of His presence. The thought for instance of His glorified presence in heaven is one thing, and that of having Him actually present before us is another. Of the two, the latter seems more effective in enlisting popular piety, it seems to me.

FATHER SHEEHAN: It seems to me that this is merely a question of proper emphasis. In the Eucharistic mystery, we have our Lord before us in the reality of His person, with all this implies, and we have Him before us in the role of Mediator, with all that implies. Both are the same reality, only we can view it from the two different aspects. But the principal emphasis, it would logically seem, should be upon the more important aspect of the two: which surely is that of Christ as Mediator, as that is what He is now absorbed in doing, for our salvation. He does all this of course, as a person, through His divine and human nature; and we can behold many profound truths and derive many valuable lessons from considering that fact alone. Perhaps the kind and measure of our emphasis will be determined to some extent, too, by the circumstances of our particular situation or need.

FATHER O'CONNELL: Perhaps we could make a little clearer the theological notion of Christ's presence under the sacramental species. Without going into technicalities, we know that there is but one Christ present, and that is the Christ of today: namely, the glorified triumphant Christ. If we could imagine for instance a Mass celebrated during His actual lifetime, then you would have the Christ of that time present. If it were celebrated between the time of His death and the first Easter, you would have the Christ whose body had not yet risen. But today, all is different. We have the Christ that sits on the

Father's right hand present in the Eucharist; not the Christ of the Gospel in the garb of His historic career. It is all right to speak metaphorically of the "Infant Jesus" as present among us, for example, on Christmas Day, but He is in reality, of course, not there as a babe but as the one glorified King and High Priest. True, His is the same divine person that once was a babe; true, the special grace merited by that phase of His redeeming activity is again poured out upon us at Christmas; but as far as His body is concerned, or His presence in His complete personality, in the Eucharist, there is only the glorified Christ. Perhaps we should insist on this more in our preaching and instructions.

REV. ALPHONSE WESTHOFF (Kirkwood, Missouri): Referring back to the discussion about the psychological value of priesthood, it seems to me, that a very important point has been overlooked: namely, that the supernatural is always based on the natural — *gratia supponit naturam* — and what is more natural than to expect to be represented by a leader in any social or group action which is of major importance? In all matters of moment, for instance, the members of a family want to be represented by the father, their natural head; and so too with the citizens of a city or a state. This point has been well brought out by Abbot Vonier in his book, *A Key to the Doctrine of the Eucharist,* as some of you may recall; especially with regard to the Old Testament sacrifices. The significant thing about them was that they always had to be performed by a duly constituted leader, and in a strictly specified way, which the people gladly accepted as quite in accord with their idea of the fitness of things. Indeed, I believe this idea of doing what God wants in the way He wants it, as distinct with what we want or might prefer in religious matters, is very close to the essence of the modern liturgical revival. It has many practical applications, too, as for example, when Lent comes, and we are looking for "penances" to perform. What better "sacrifice" could we make than to deepen our devotion to the Sacrifice of Christ in Holy Mass, since it is also our Sacrifice? Not that I would discourage private acts of piety and penance during the holy season:



NICODEMUS

I merely would call attention to the eminent propriety of this emphasis, at such a time, and of making it the starting point of all our private acts of piety.

REV. RABAN HATHORN, O.S.B. (St. Meinrad, Indiana): May I comment on the last point a little further? It seems to me a mistake is sometimes made by comparing public and private forms of devotion, instead of regarding them as being closely interrelated. For example, ascetical practices, and devotion to the Mass. What could be more fitting than to regard the two as, ideally speaking, a single Christian reality? For if our Mass is truly a sacrifice of self with Christ, in which we share as far as possible, in the mystery of His holocaust on Calvary, uniting our whole being therewith, then the obvious result should be an ever more intense and complete giving of self in charity for God and man during the rest of the day. Above all during Lent, when we are explicitly required by Church injunction to perform works of penance, of self-sacrifice. So it would be comparatively easy, it seems to me, to promote a proper balance in the popular mind between public and private piety, by showing the intimate bearing the two have with each other, at least in regard to Holy Mass.

REV. DENNIS GEANY, O.S.A. (Rockford, Illinois): I happen to be a high school teacher who has been trying for several years now to make some impression upon the youthful mind in precisely these matters under discussion. I have tried to create an appreciation of the Mass as the nucleus for personal sacrifice, but have almost reached the conclusion that, when it comes to dealing with high school boys, sprinkling them with holy water will do more good than anything! What is the answer?

SISTER JANE MARIE, O.P. (Grand Rapids, Michigan): It is my experience that, though difficult, the desired result is possible. I recall an experience I had some years ago at Catholic Central High, where we formed a "Missal Club" in hopes of promoting among the boys a deeper appreciation of the Mass. Since membership was purely voluntary, we did not expect a great number to join at first, but to my great surprise and delight, just under three hundred students applied — about half of the entire student body in fact — and almost overwhelmed our necessarily limited facilities. It would take more than my allocated time to detail the satisfactory results of this effort, from the standpoint of liturgical appreciation. Perhaps this little anecdote will show something of the general reaction. One day a lad was telling me about a certain situation that was causing trouble within his

group, and I said to him: "Well, what are *you* going to do about it?" Somewhat taken aback, he thought for a moment, and then replied: "Sister, I think if we could all understand more than we do the Offertory we make in the Mass every day, everything would be taken care of." So I felt that here at least was some evidence of progress in getting boys to relate their spiritual problems, especially those involving personal sacrifice, more closely to the Mass.

FATHER O'CONNELL: May I add in that connection the comment that perhaps we are missing a valuable pedagogical aid in not making the Mass a "live" experience in the student's training. We tend to confine our efforts to making the pupil understand it, perhaps even discuss and talk about it, but we are slow to introduce actual modes of participation, such as singing, responding, marching in procession. Perhaps this is because we seem unconvinced of the practical importance of the latter. Would anyone care to comment on that aspect?

MR. JOHN MCHALE (De Pere, Wisconsin): As a high school student who can speak from experience, I am glad to answer Father's question, for where I come from, we are doing precisely what he seems to call for. It all started with a Study Club organized several months ago, to discuss the recent series of articles by Father Howell in *Orate Fratres*. This was also to prepare somewhat for his scheduled visit to Green Bay, for some lectures. Well, in brief, we found the study part pretty tough going, but once we were able to hear him explain things in person, and especially take part in an Offertory procession afterwards at Holy Mass which he celebrated, we all became deeply interested and even enthusiastic. We now find the regular practice of this custom a real inspiration in our student life.

MISS JOAN MORRIS (Company of St. Paul, Rome, Italy): I just wanted to offer the thought that perhaps not enough is made of the symbolic mixing of the water with the wine at the Offertory. If the congregation could see this beautiful ceremony better, say, by having the altar closer to them, they would perhaps get a deeper appreciation of its significance as representing their own "contribution" to the Sacrifice, as members of Christ's mystical body.

AFTERNOON SESSION

AUGUST 21

Chairman: Rev. James H. Foran
West St. Paul, Minnesota

THE HIGH PRIESTHOOD OF THE BISHOP

Rev. Godfrey Diekmann, O.S.B.
Collegeville, Minn.

THE evangelist St. John, in one of his visions recorded in the book of Apocalypse, speaks in mysterious words of "the Lamb who has been slain from the foundation of the world" (13:8). The Lamb, of course, is the High Priest and Victim, Jesus, who is enthroned for all eternity on the heavenly altar. In other words, from the beginning of the human race to its final glorification, from the first book of the Bible, Genesis, to the last book, the Apocalypse, the Priest and Victim Christ is central: from beginning to end, and in every age of time in between.

St. John, by speaking of the Lamb slain from the foundation of the world, wishes to remind us that God at no time since the sin of our first parents had totally rejected or deserted the fallen human race. Always and everywhere, according to the law that He Himself had written into the hearts of men, there was sacrifice and priesthood. And however imperfect, however distorted and even corrupt, so long as there was good will, such sacrifice and priesthood was a foreshadowing of the perfect sacrifice and priesthood of the Lamb of God.

Such, certainly, is the lesson the Church herself teaches us, when in the Canon of the Mass she prays that God be pleased to accept this Sacrifice of the High Priest Christ as He was pleased to accept the sacrifices of Abel (which we can truly say was from the foundation of the world), of Abraham (the father of *all* the faithful, both Jew and Gentile), and of Melchisedech (the Gentile high priest). At all times God was the Lord to be adored and to be placated for sin. At

all times, from the foundation of the world, there was some form of priesthood and sacrifice.

But when God decided to establish His own chosen people, to prepare more immediately for the coming of the true High Priest, He established also a special priesthood, and legislated in great detail how that priesthood was to function, and what sacrifices it was to offer. The entire book of Leviticus and a large part of Numbers is devoted to that legislation. The Jews were to be His chosen people, because they were to worship Him more worthily. The Jews were the people of God because they were a people whose whole life and history centered in priesthood and sacrifice. Hence, when God, through Moses, established His covenant with them, He said: "You shall be to me a *priestly* kingdom, and a holy nation" (Ex. 19:6).

So much, most of us will well remember from our reading of the Old Testament. But there is another aspect of the story which, I think, is of the utmost importance in order to understand aright the preparatory priesthood of the Old Testament and the fulfilment of that priesthood in the New. I mean the *presence* of God among His priestly people. It is this presence of God among His chosen race which is *the* distinguishing characteristic of the Old Covenant. The Jews now had priests and sacrifice. They could worship God in a manner that He Himself had determined. But the great, the marvelous, the unheard-of result was His dwelling in their midst. That God "whom no man has seen at any time," that God, the Creator of heaven and earth, the God of hosts whom no man can "see and live" (Ex. 33:20), that same terrible and great God now mercifully showed His presence among them by visible, unmistakable signs.

When He entered upon His covenant with His priestly kingdom, "all Mount Sinai was on smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace; and all the mount was terrible" (Ex. 19:18). When God gave to Moses the tables of the commandments, "a cloud covered the mount. And the glory of the Lord dwelt upon Sinai. . . . And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel" (Ex. 24:15-17).

But most especially was this presence of God manifested often and mightily on occasions of priestly worship. When God gave directions for the making of the tabernacle, He spoke to Moses, saying: "And they shall make me a sanctuary and I will dwell in the midst of them" (Ex. 25:8). And after this tabernacle of the covenant had been set

up and anointed, God filled it with His majesty in visible form: "The cloud of the Lord hung over the tabernacle by day, and a fire by night . . . and the glory of the Lord filled it" (Ex. 40:36, 32). Again, God commanded Moses to choose seventy men of the ancients of Israel, to help him rule the people: "And thou shalt bring them to the door of the tabernacle of the covenant. . . . And the Lord came down in a cloud . . . taking of the spirit that was in Moses, and giving to the seventy men" (Num. 11:16, 25). (How priestly this occasion was, by the way, can be seen from the fact that it is cited in the ordination to holy orders, by which the bishop similarly chooses men to assist him in his work as high priest).

Above all, however, this visible presence of God among His people is centered in the Temple of sacrifice. At its dedication by Solomon, "the majesty of the Lord filled the house. Neither could the priests enter into the temple of the Lord, because the majesty of the Lord filled the temple of the Lord. And all the children of Israel saw . . . the glory of the Lord upon the house, and falling down, . . . they adored and praised the Lord" (II Par. 7:1-3). Jerusalem was the *Holy* City, because it was the city that God Himself had chosen as His own capital city, His residential city, the Temple was His residential palace, and the ark of the covenant in the Temple was His throne. Here He dwelt, seated on the outspread wings of the cherubim.

Priest and sacrifice in the Old Law, therefore, entailed the mysterious but real presence of God among His holy people. If we can speak of a "glad tidings" in the Old Testament, this was certainly it. The psalms are full of it. "Glorious things are said of thee, O city of God" (Ps. 86:3). "In Judea God is known; His name is great in Israel: for His place is in peace (i.e., in Jerusalem) and His abode in Zion" (Ps. 75:1-2). That is why the annual pilgrimage to the Temple was such a joyous event: "I rejoiced in the things that were said to me: we shall go up into the house of the Lord" (Ps. 121:1; cf. all the Gradual Psalms). The Temple was truly the "house of the Lord," not only dedicated to Him, but taken possession of by Him as His own dwelling. Here, in the midst of His people, He ruled them, and accepted the worshipful homage of their priests and their sacrifices. And therefore the pious Jews prayed: "If I shall forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to my jaws, if I do not remember thee, if I make not Jerusalem the beginning of my joy."

Now all of this may seem like an unnecessarily lengthy introduction. But its importance should, I think, be obvious. Priesthood and sacrificial worship in the Old Testament brought with them a certain presence of God among His people. It was a real presence, but also a presence shrouded in mystery. It was a presence *in a cloud*. The glory of God shone, but it shone through a cloud, it was not yet fully revealed.

When the fulness of time was come, however, when the priesthood of the Old Testament was fulfilled in the priesthood of Christ, John could cry out: "We *have seen* His glory, the glory of the only-begotten of the Father" (John 1:14). If the presence of God among His priestly people of the Old Testament was a wonderful, unheard-of thing, His presence now is immeasurably more so! For now He is present, not merely as a God to be placated by His human priests: such worship would always be pitifully, infinitely, inadequate. Now He is *Emmanuel*, "God with us!" "The goodness and kindness of God our Savior has appeared" (Tit. 3:4), the Christmas liturgy exults. He has come over, as it were, entirely on our side. He has become "one of us," our elder brother. By becoming man, the Son of God became our High Priest, giving us power, in our turn, to become sons of God.

"This is My body. . . . This is the chalice of My blood, of the new and eternal testament, the mystery of faith: which shall be shed for you and for many unto the remission of sins" (Canon of Mass).

Of this priesthood of Christ you have heard this morning. I would merely like to stress that this new, this perfect priesthood in the New Testament means the presence of God among men: such a new and marvelous presence that it effects our life-union with God. It is not

merely the presence of a gracious God among His worshipping servants: it is the grace-conferring presence of a brother who shares His divine life with His brethren.

We can still feel the thrill of wonder in St. John's description of that presence of which he had been witness: "I write of what was from the beginning, *what we have heard, what we have seen* with our eyes, what we have looked upon *and our hands have handled:* of the Word of Life. And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father, and has appeared to us. What we have seen and have heard we announce to you, in order that you also may have fellowship with us, and that our fellowship may be with the Father, and with His Son Jesus Christ. And these things we write to you that you may rejoice, and our joy may be full" (I John 1:1-4). Or, as the same John says in the beginning of his Gospel: "The Word was made flesh, *and dwelt among us.* And *we saw His glory* . . . full of grace and truth. . . . And of His fulness we have all received" (John 1:14-16).

Such, therefore, is the glad tidings of the New Covenant: the *presence,* the epiphany, among us of God become man, of God become a *priest,* in order to grant us union of life with Himself and the Father.

And if we read the New Testament carefully, we shall notice that it is a chief function of the apostles to bear witness to that presence of Christ the Priest, and of the saving acts of priesthood that He had performed in their midst. In fact, the word "witness" is a key word in the early story of the Church. Thus Christ, instructing the apostles to go out and continue His own priestly work, promised them: "But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8). At the Last Supper, after He had consecrated them priests, He had similarly promised: "When the Advocate has come, the Spirit of truth . . . He will bear witness concerning Me. And you also bear witness, because from the beginning you are with Me" (John 15:26 f.). Thus when the apostles gathered together to choose a successor to the apostolic office left vacant by the traitor Judas, they were concerned to select one "who had been in our company all the time that the Lord Jesus moved among us — of these one must become a witness with us of His resurrection" (Acts 1:21-22). Again, when the Lord appeared to Saul on the road to Damascus, He said: "I am Jesus whom thou

art persecuting. But rise and stand upon thy feet: for I have appeared to thee for this purpose, to appoint thee to be a minister and a witness to what thou hast seen" (Acts 26:16). The priestly work of the apostles is, therefore, a bearing witness to the world of the presence of Christ the Priest among men.

But it is yet more. Far more. Not only are the apostles to *bear* witness to Christ the Priest. Rather, Christ's priestly presence among men is perpetuated in their persons. They are personalized witnesses. In their priestly work, they are nothing less than the *visible sign* of His own high priestly presence and activity. For Christ had said: "He who receives you, receives Me" (Mt. 10:40). And again: "He who hears you, hears Me" (Luke 10:16). He could just as well have said: "He who sees you sees Me" — as He had said of Himself: "He who sees Me, sees the Father." And yet again: "As the Father has sent Me, so I also send you" (John 20:21). And lest there be any misunderstanding, He in a most solemn manner declared when giving them their priestly commission: "All power in heaven and on earth is given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . . and behold, *I am with you all days* even to the consummation of the world" (Mt. 28:19-20).

"I am with you." Christ is present with the apostles, and thus with their successors, the bishops of the Church, for all time, acting in and through them. They are visible symbols of His saving presence among us. *The New Testament is not less than the Old.* In the persons of our bishops, we have a visible guarantee of the more wonderful high priestly presence of God among His people. And therefore the term "high priest," reserved in the New Testament to Christ alone, is now fittingly applied by the Church to each of her bishops. *Ecce sacerdos magnus* — "Behold the high priest." With these words the Church officially greets her bishops. In every bishop is realized anew what was prophecied of old and fulfilled perfectly in Christ: "Behold the high priest . . . The Lord took an oath that He should be the father of His chosen people. The Lord gave Him the blessing which should extend to all nations, renewing the covenant in His person. . . . The Lord made Him great in the sight of kings . . . He made a covenant with Him forever, entrusting Him with the great office of the priesthood, and enriching Him with high honor. He was to serve the Lord as His priest, privileged to act in His name and to offer incense to Him, acceptable in its fragrance" (Ecclus. 44:16-

45:20; used as a Lesson in the Mass of a Confessor Bishop). Church's prayer asks that the people may through his visit experience the advent of God Himself. Or, as Pope Pius XII summarized the matter in his encyclical on the mystical body: "It is through them (the bishops) commissioned by the divine Redeemer Himself, that Christ's apostolate as teacher, king, priest, is to endure" (par. 21, America Press edition). "Individual Christian communities . . . are ruled by *Jesus Christ,* through the voice of their own respective bishops" (Ibid., par. 52).

The most eminent way, however, in which the bishop is the living symbol of the High Priest Christ, lies in His offering the Holy Sacrifice. This is evident from the fact that the apostles were ordained high priests, not when Christ sent them out to preach, nor when He told them, "Whatsoever you shall bind," etc. They became high priests when at the Last Supper He told them: "Do *this* in memory of Me." The bishop is then, not, first of all, one who has jurisdiction over a diocese. A bishop is he who has been commissioned by Christ to offer the Holy Eucharist in His name and person.

Therefore it is that the first text of the consecration of a bishop which has come down to us (in the *Apostolic Tradition,* written by St. Hippolytus about the year 215), mentions his office of high priestly, Eucharistic worship first of all: "Pour down the power of Thy sovereign Spirit, with which Thou didst, by Thy beloved Son Jesus Christ, give grace to Thy holy apostles who founded Thy Church. . . . Give unto Thy servant here present, chosen by Thee for the episcopate, that he may feed Thy holy flock, and serve Thee as a high priest without reproach, rendering Thee worship . . . and to offer Thee the gifts of Thy holy Church." Therefore it is, too, that to our own day, the first high priestly function the newly consecrated bishop performs is to offer the Holy Sacrifice. St. Thomas says simply: "Holy orders is instituted primarily for the sake of the sacrament of the Holy Eucharist; all the other purposes (e.g. ruling, teaching) are secondary" (*Summa Theol.* III, Suppl. q. 37, a. 2, ad 3). The bishop is never so much a bishop, a high priest of Christ, as when, surrounded by his people, he offers the Eucharist for them and in their name, and, as shepherd, feeds his flock. That is his greatest privilege and honor, his primary task. The bishop is master of the Eucharist in his diocese. For does not the Apocalypse describe the *throne* of the Lamb (i.e., His ruling power) as the *altar of sacrifice?* Just as the Cross was altar first, and then throne, the wood from which Christ

reigns. And hence St. Paul could say: "He humbled himself, becoming obedient unto death, even the death of the cross. *Therefore* God also has *exalted* Him and has bestowed upon Him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth, and under the earth" (Phil. 2:6-10).

It is by celebrating the Eucharist as high priest of his flock that the bishop bears most eloquent and potent *witness* to the presence of Christ the High Priest: "Do this in remembrance of Me. For as often as you shall eat this bread and drink this cup, you *proclaim* the death of the Lord, until He comes" (I Cor. 11:25 f.). His glory is to be "servant of Christ, and *minister of the mysteries of God*" (I Cor. 4:1). And the sum and center of these mysteries is the *Mysterium Fidei*, the Mystery of the Altar.

Yesterday many of you no doubt assisted at the episcopal consecration of Bishop Lane. You will remember vividly, therefore, how the rite of consecration underscores this identity between the bishop and Christ the High Priest. The essential words of consecration pray God to "complete in *Thy priest* the *highest fulness* of Thy ministry" (*ministerii*: the ancient, traditional word used here was *mysterii*). And then there is the wonderful, ancient rite, as old certainly as the fourth century, in which the open Gospel book is held over his head. We have, unfortunately, almost forgotten its real meaning. The Gospel book is a symbol of Christ. Holding it open, above the new bishop's head, is a vivid sign of Christ's *presence and power* descending upon and filling the person of the bishop. (Cf. Ps. Deny's explanation in his *De Eccl. Hierar*). The bishop now, in the fullest possible sense of the word, is a Christ-bearer. With the eyes of faith we must see Christ, our High Priest and giver of spiritual life, in the person of our bishop. Our Holy Father, Pope Pius XII, in his encyclical on the mystical body accordingly exhorts us: "We must accustom ourselves to see Christ in the Church. It is Christ who lives in the Church, who teaches and governs and sanctifies through her. It is Christ, too, who manifests Himself differently in different members of His society. Once the faithful try to live in this spirit of conscious faith, they will . . . pay due honor and reverence to the superior members of this mystical body" (par. 110).

ST. REMIGIUS, BISHOP

That means, in a concrete way, that one of the great objectives of the liturgical movement must be to develop among our priests and faithful a closer bond of love and reverence between themselves and their bishop, their high priest. We must again come to realize what it means that our bishop is our spiritual father, the dispenser of divine life. Above all, we must feel closely bound to him in the Sacrifice of the Eucharist. He is the living symbol of Christ. He is *the* celebrant of the Eucharistic Sacrifice in his diocese. When he ordains priests, he ordains them as his collaborators: *cooperatores ordinis nostri*, collaborators of our order, he calls them. And true to his idea, the newly ordained priests immediately co-offer the one Sacrifice of which he, the bishop, is *the* celebrant. And so it will be throughout their priestly life in their parishes. Every Mass, in every parish, is so to speak *an extension* of the Eucharistic Sacrifice celebrated by your high priest, the bishop. In every Mass you are united to your spiritual father, your bishop; you in turn are sharing in the Sacrifice that *he* offers.[1] That was made very clear in ancient times in Rome itself. The bishop, i.e., the pope, sent a part of the consecrated bread of his Mass to each of the parishes of the city, where it was placed in the sacred chalice before Communion time. There could hardly have been a more eloquent reminder that the parish Mass is really an extension of the bishop's Mass, and that the bishop himself is, as it were, administering Holy Communion to his flock through the hands of his "collaborators," his priests.

The same lesson is moreover taught us by the crucifix on the main altar of our parish church. The cross is a solemn sign of Christ's high priestly sacrifice. Accordingly, for centuries the cross was a sign of the high priesthood, which only the bishop had a right to (much in the same way as a pectoral cross, nowadays, is reserved to prelates).

[1] I am aware that this interpretation of the high priesthood of the bishop primarily in terms of his role as celebrant *per eminentiam* of the Eucharistic Sacrifice, which power he communicates and delegates as it were to his priests, his Eucharistic *cooperatores*, though it corresponds to his premises, cannot cite St. Thomas as a supporter. But (besides the reasons given) it seems to me to do fuller justice to the primarily sacrificial (Eucharistic) connotation of the "priesthood" of the New Testament, to the history of the development of parishes, and to so much of earlier tradition. Thus St. Ignatius Martyr, writing to the Smyrnaeans, says: "Let no one do any of the things appertaining to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop, *or by one whom he appoints*. Wherever the bishop appears let the congregation be present; just as wherever Jesus Christ is, there is the Catholic Church" (VIII, 1, 2). The argument from tradition was most recently presented, with considerable persuasiveness, by the dogma professor Jean Colson in the December, 1951, issue of *Nouvelle Revue Théologique*, pp. 1049-1059.

Similarly, when the bishop officially visits any of his parishes, the The cross was carried in procession only when the bishop was celebrant, and then placed in front of the altar while Mass was being offered. That is the origin of our crucifix on the altar. It is therefore an historical and constant reminder of our union with our high priest, our bishop, by means of the Eucharistic Sacrifice. (And if we need still other reminders of this same fact, we need but recall that only the bishop, as high priest of the Eucharist, consecrates altars and chalices.)

The spiritual bond between all members of the diocese and their high priest, the bishop, is, of course, evident also in other sacraments. He it is who consecrates the sacred oils which are used in baptism, confirmation and extreme unction. It is the bishop who gives jurisdiction to his representatives, his priests, to administer penance and to assist at weddings. All these sacraments, accordingly, deepen our union with our great spiritual father. The bishop, moreover, is obliged personally to preach the word of God to his flock (Can. 1327, par. 1), so that, echoing St. Paul, he too can say of all his flock: "In the Gospel I have begotten you" (I Cor. 4:14). With great reverence, therefore, we should listen to his pastoral letters, for it is Christ through our bishop who is addressing us.

So real are these spiritual relations between the bishop and his entire diocese, that tradition, from the first century, has spoken of him as "wedded" to his diocese, as Christ is wedded to His Bride, the Church. St. Thomas says, with his usual incisiveness: "A bishop is in a special manner called the Bridegroom of the Church, even as Christ is" (*Summa Theol.*, III, Suppl., q. 40, a. 4, ad 3). That, as you know, is the meaning of his episcopal ring. It is a wedding ring, for by his consecration he has become the head, the father, of a spiritual family. When he receives the ring, therefore, he is told: "Receive this ring, the seal of *fidelity*, so that you may preserve spotless, with untainted fidelity, the bride of Christ which is the Church." And Pope Innocent III did not hesitate to comment that the bonds of spiritual marriage between a bishop and his flock are closer and more binding than the bonds of carnal marriage (*Inter corporalia*, 2, X, *de translatione episcopi*). Because the bishop is wedded to his diocese, there can only be one bishop truly head of a diocese, and that for life. And when he dies, the diocese is referred to in official, traditional, language as being widowed (*viduata*).

The exalted position of the bishop as high priest and living symbol

of the presence of Christ in our midst demands, too, that his church, the cathedral parish, occupy a very special position in the esteem and affection of all his people. It is perhaps unfortunate that in our own time the cathedral, in most dioceses, is hardly much more than a parish church in which the bishop happens to pontificate on more important occasions. As a matter of fact, however, the cathedral church is the *mother* church of the diocese. It represents the *whole* diocese. We might call it *the* parish church to which all members of the diocese first of all belong, and of which their own parish churches are only an extension or irradiation.

For it is the church of which their high priestly spiritual father is the real pastor. All should feel at home in it. All should feel an obligation towards it. All should take part in celebrating the annual feast of its dedication. And when opportunity offers they should visit their mother church, and assist at services there. It might not be a bad idea at all, for a parish, or for families, to make a pilgrimage to their cathedral church. It is certainly more sacred and important than any shrine: for it is their spiritual home, the center and hearth from which their spiritual life originates. Need it be added that those who are, more directly, members of the cathedral parish, should appreciate their spiritual privilege? They should regard themselves as *representative* of all the people of the diocese, and should feel a corresponding obligation to represent them worthily, with greater devotion, especially at Holy Mass — and at Vespers or Compline, which, if anywhere, certainly deserve to be celebrated in the Mother Church, the visible symbol of the *Ecclesia orans,* of the Church at prayer.

The topic that has been assigned me should obviously include a discussion, likewise, of the priesthood as it is exercised, normally, on the parish level, and of the priesthood as it is shared in, to the degree possible to them, by the laity. But I presumed to restrict it to the high priesthood of the bishop. The priesthood of the laity will be treated tonight by Father Howell, S.J. (And I would like to urge all people from Dubuque and vicinity to spread the good word — that not only will that important subject be treated, but that the audience is in for a treat. England, by sending us Father Howell, has reversed the lend-lease program, and has in fact put us American Catholics in debt).

As to the priesthood as exercised by the parish priest, that topic has frequently been discussed in previous Liturgical Weeks; and basically, it is only in the light of the fulness of high priestly power that the priesthood of the parish priest can be truly understood. For it is the

priests' glory to be sharers in the great mystery and in the holiness of their high priest. As Anger phrases it: "Priests are not the center of unity as is the bishop. They have only those powers conferred upon them by the bishop" (Anger-Burke, *Doctrine of the Mystical Body*, p. 185).

True, the individual Catholic and the Christian community *experience* the Church directly and immediately in their own parishes. The famous German scholar, Romano Guardini, has characterized our age as the age in which the "Church is coming to life in the hearts of men." And he spoke truly. This is the age of the mystical body. But if the mystical body is to be more than a nice abstraction, it must be realized and experienced first of all in the community of the parish, of which the pastor is the living Christ. Pope Pius XI, speaking to the pastors of Rome (Feb. 11, 1929) stated emphatically: "The parish is a family, whose home is the parish church, and whose hearth is the altar . . . The parish church and altar must permeate the entire life of the parishioners." And it is no doubt symbolically providential, that in this age of the mystical body, Pope Pius X, the parish priest in the chair of Peter, was raised to the dignity of the altars.

The parish is indeed, as Pius XI also stated, "the primary cell of the spiritual life of the entire family of the Church" (*Pio XI e l'Azione Catholica*, Rome, 1930, p. 83). But the fulness of that life can be lived only by the spiritual family which is the diocese. The great St. Cyprian summarizes it in ringing words: "This is the Church: the people united to the bishop, the flock faithful to their shepherd. . . . The bishop is in the Church, and the Church is in the bishop. If anyone be not with the bishop, he is not in the Church" (*Ep.* 69, n. 8: *PL IV*, 406).

DISCUSSION

CHAIRMAN: Father Godfrey has indeed given us a lofty presentation of the priestly ideal, culminating in the grand concept of episcopal high-priestliness. I wonder if among this great assemblage — made up of a large and representative number of ordained priests — we could find some practical suggestion as to how to cultivate a proper sense of appreciation for our bishop as the chief pastor in the diocese, and from whom we all derive our own sacerdotal power and jurisdiction.

FATHER SHEEHAN (Boston, Massachusetts) : I have been asked to make known some of the things Archbishop Cushing has sponsored in Boston, which might furnish clues along the line you suggest. He has, for instance, the custom of celebrating Holy Mass regularly in his private chapel for shut-ins, the Mass being broadcast over the radio. This surely establishes the desired sense of contact between chief shepherd and a part of his flock, within the area reached. Then he is also using various devices to attract the people to his Cathedral, for instance, by a specially prepared Sunday Vespers each week, and by the regular Holy Week services to which all are invited, these being in charge of a special Liturgical Committee of clergy. The high point of this is no doubt the Mass of Holy Thursday, for which a special explanatory booklet has been published. It is entitled "Holy Thursday, The Bishop's Day," and was written by the way, by one whom you all know, who is now with us, and whom I now ask to come to the microphone: Mrs. John Ryan, more familiarly known to you as Mary Perkins.

MRS. JOHN RYAN (Conception, Missouri) : We could perhaps give more attention in our schools to this matter of being spiritually under the care of our bishop, the chief symbol of which — at least as far as the children are concerned — is the sacrament of confirmation. Holy Thursday's relation to that should be brought out in the beautiful symbolism of the Blessing of the Oils, if not by actually attending the Cathedral ceremonies, then by studying the rite and prayers. A similar technique could be followed with regard to extreme unction — attention being drawn to it, too, on Holy Thursday, as the bishop's own "last gift" to us, sent through our pastor as his emissary.

MR. DAN KANE (Loveland, Ohio) : Last year several of the younger married couples in our parish, having heard of the Boston practice, asked our pastor to let us represent him and the parish Holy Thursday in the Cathedral, and he gladly consented. Witnessing the beautiful rite made a deep impression on us all. On the drive into the city we kept silent, and on the return trip had a discussion of our impressions, ending up with a picnic luncheon in a wayside park. So it was an enjoyable as well as an instructive experience.

REV. WILLIAM BUSCH (St. Paul, Minnesota) : I think we have a somewhat similar custom in St. Paul. Various groups do visit the Cathedral on special occasions. This they do partly because of its special architectural interest, no doubt; but I am sure the idea of contact with the center of Catholicism in their diocese is never absent from

the visitor's minds. We used to have the custom, too, of an annual chanted Mass in the Cathedral, at which all the parochial school children of the city sang the Ordinary parts, and the seminarians, the Proper. The Archbishop pontificated, and there was usually a sermon in which the idea of the bishop as the chief pastor of the diocese was touched upon. This custom no longer exists, probably because of its aspect as a mass-demonstration of the chant, which now is being sung by the children pretty generally in their own parish churches. But perhaps it may suggest further ideas to some, along the lines we are considering.

FATHER HILARY, O.S.B. (Subiaco, Arkansas): We have an observance recently established in our diocese of Little Rock, which I think helps in cultivating this spirit of attachment to the bishop as spiritual father and pastor. It is an annual diocesan pilgrimage to the shrine of "Our Lady of the Ozarks," held on the Sunday following the octave of the Assumption. At this beautiful hillside shrine, the pilgrims gather for a Pontifical Mass celebrated by our bishop at ten in the morning, at which he preaches. Then follows a picnic lunch on the grounds, and in the afternoon, a solemn Procession during which we recite the Rosary, followed by Benediction.

REV. GREGORY SMITH, O.Carm. (Middletown, N. Y.): There are various little customs we could introduce into our schoolrooms which might promote this spirit. For instance, having the bishop's picture hung in a prominent place, at least on his feast day. In honor of the latter, we might extend some special privileges, such as no home-work. And special attention could be paid to the anniversary of the dedication of the Cathedral, I mean in addition to its liturgical celebration. Bulletin boards should be utilized here, with attractive posters designed for the occasion. And the pastor might make a real festivity of the bishop's visitation to the parish, preparing the people beforehand by appropriate instruction, then having special services of welcome in the church, when he arrives. These are only suggestions, perhaps you may have better ones.

SISTER M. ANTHONY, O.S.B. (St. Joseph, Minnesota): How about a special ceremony in the parish when the pastor brings back the oils from the Cathedral on Holy Thursday? Surely this has great importance as a parish event, in which all should be interested. Likewise I think we might give greater prominence to the official letters which the bishop sends from time to time than their mere appearance among the Sunday announcements.

MISS NOREEN PINE (Chicago, Illinois): In dealing with a great number of the laity in our parishes I have been struck with the widespread apparent misunderstanding that exists concerning their relationship with the bishop, and with the pastor as his representative, as a true spiritual father. They seem to regard the position of the latter more in its legal or disciplinary aspect than in this higher spiritual meaning, so maybe we should concentrate on this aspect of the problem.

VERY REV. WILLIAM MORRIS, S.S. (Rector, St. Mary's Seminary, Baltimore): Perhaps making a greater occasion of ordination day in the diocese would help. For instance, each parish school could send a delegation to attend it. It would be a means of stimulating vocations, as well as promoting a deeper understanding of the episcopal office.

REV. RUDOLPH HODIK (Casco, Wisconsin): Cultivating a closer relationship with our bishop is, after all, very good psychology, isn't it?

REV. JOHN SHEEHY (Grand Rapids, Michigan): Although this may seem like presumption, coming from a newly ordained priest, I do think something should be said here concerning the need of cultivating a greater spirit of fraternal charity among our diocesan priests. This could be fostered, I think, by a greater emphasis upon the bishop's spiritual fatherhood. We should look upon our bishop as a true father, and treat him as such. Perhaps this could be fostered at our regular deanery meetings, and when the bishop comes for confirmation.

REV. JOHN GARVEY (North Branch, Minnesota): I would like to reinforce what was said a moment ago, about the regard we should have for the bishop's official communications to us. If we would show a proper respect and desire

"To Titus, my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Saviour. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee" (Titus 1:4). February 6 is the feast of St. Titus, gentile disciple of St. Paul.

for them, perhaps it would encourage our ordinaries to send them more frequently, I mean not just for the purpose of getting us to contribute to various financial causes, as is usually the case, but also for informing and stimulating our piety in some special way; as for instance Cardinal Mercier once did, if I remember correctly, with his series of pastoral letters on the mystery of the Trinity. In short, I think if we priests especially could convince them of our regard toward them as spiritual fathers rather than merely administrative superiors, it would have a tremendously good effect in both directions.

FATHER BUSCH (St. Paul, Minnesota) : Perhaps it should be mentioned here, that we do have Study Clubs in St. Paul which concentrate on the papal encyclicals. They might very well take up the study of the bishop's pastorals too, and thus serve as an encouragement for more of them.

MONSIGNOR HELLRIEGEL (St. Louis, Missouri) : The Church has her own devices for teaching these things. Thus the altar, through its solemn consecration, mystically represents our Lord, whom as High Priest our bishop in turn represents. More respect shown to the altar, as for instance by bowing before it, even if the Blessed Sacrament is not reserved on it, would help to strengthen this idea.

FATHER CARROLL (Boston, Massachusetts) : Perhaps it can all be summed up under the heading of love. If as spiritual children we cultivate love for our bishop rather than fear and awe of his authority, a better result would be achieved.

MISS MARY FRIEL (Perryville, Missouri) : As one means of promoting this, would not a greater attention to the liturgical meaning of Ember Days, as specially referring to the priestly office, be useful in this connection? It seems that in making them just days of penance, we are missing something.

MRS. HUGH STUART (Dubuque, Iowa) : May I take this occasion to invite the delegates to our venerable Cathedral of St. Raphael, where the remains of our saintly Bishop Loras lie buried? It may interest you to know that at present our Monsignor Luby, former president of Loras College, is in Europe gathering material to be used in introducing the cause for his canonization.

FATHER MATHIS (University of Notre Dame) : I would like to clear up a question that was raised this morning, but not satisfactorily settled. The question was asked by Mr. Pleasants, concerning the

ability of the ancients to perform priestly acts as though in their own name. The answer I think would go something like this: If we had lived before the time of the Incarnation, we could act as a priest in our own name. But after the Incarnation, we can not: for there is now only one Mediator, Jesus Christ. We can participate in His mediation through the sacraments, however, in varying degrees: from the lowest which baptism gives, to sacred orders, and its completion in the episcopal office. And this simply because God has so willed and decreed and arranged, independently of our human preferences or ideas.

EVENING SESSION

AUGUST 21

Chairman: Rev. Thomas J. Carroll

Boston, Mass.

THE LAYMAN AS MEMBER OF CHRIST THE PRIEST

Rev. Clifford Howell, S.J.

Rugby, Warwickshire, England

It would be difficult to find a better starting point for a discussion of this subject than the passage which Pope Pius XII wrote in the Encyclical, *Mediator Dei*:

> "By reason of their Baptism Christians are in the Mystical Body and become, by common title, members of Christ the Priest; by the character that is graven upon their souls they are appointed to the worship of God; and therefore, according to their condition, they share in the Priesthood of Christ Himself" (CTS Edition, no. 92).

We have, then, no need to argue as to whether the layman has any share in Christ's priesthood; we have not got to establish this and prove it against contrary opinions. For it is here quite clearly stated as fact, by the supreme authority of the Church. Our task, then, is not to vindicate it, but rather to understand it. We have got to see as clearly as we can what it involves, and what a difference it should make to us in the conduct of our worship.

This share in the priesthood of Christ comes to us, says the Pope, in baptism; and it is ours because "the character which is graven on our souls" appoints us to worship of God.

So let us first look at this "character." Every sacrament does something to the soul; but not every sacrament does something permanent. The soul, after certain sacraments, *can* revert to precisely the same condition that it had before that sacrament. But with other sacra-

ments the soul becomes irrevocably different. It all depends on which sacrament it is.

Suppose a man marries. This does something to his soul, for it produces a relationship towards the soul of his wife — he is now her husband. But if she dies, he has no longer that relationship. His soul becomes precisely as it was before he married. He is, in fact, *now* an unmarried man — free to marry again if he wants.

Now suppose a man is confirmed. This also does something to his soul. It produces a new relationship towards Christ. But this is absolutely permanent. There is no possible way in which his soul can again become precisely as it was before. He is a confirmed man; he can never again be an "unconfirmed man."

This permanent effect which some sacraments — to be precise, baptism, confirmation, and holy orders — produce in a soul is called its character. Character makes the soul a different *sort* of soul; it gives to the soul a capacity — a power — to do something it could not do before. Moreover, according to St. Thomas Aquinas, this power of doing something previously impossible to it makes the soul more like to Christ, because that which the soul can now do is something which Christ can do.

Adam is the natural head of the human race; Christ is the supernatural head of the human race. If we consider an example of likeness to Adam in the natural order, we may be able better to understand a likeness to Christ in the supernatural order.

So let us think of a boy who is born lacking some power which Adam had — say the power to walk. There is some congenital defect in nerve or muscle which renders him a cripple. Now let us suppose that some clever orthopedic surgeon discovers the cause of this defect, and by a skillful operation he makes the nerves or muscles function so that the boy can now walk. Whether there is in fact any such curable congenital defect I do not know; but we can certainly imagine it for the purpose of our parable. That operation has made a permanent difference. The boy has a power which he formerly lacked. But Adam had the power to walk; so the operation, in giving the boy the power to walk, has made him more like Adam than he was.

Now let us consider a human soul which, when created, is a merely natural soul. It has no share in God's type of life, no supernatural life. Hence it lacks the power, possessed by Christ the Second Adam, of offering fitting worship to God the Father. And now the great

healer of souls — who is none other than Christ Himself — performs a spiritual operation called baptism, as a result of which the soul is given a power, which it formerly lacked, of offering fitting worship to God. But this is a power which Christ has; wherefore baptism, in conferring that power on the soul, has made it more like to Christ. Baptism, then, has produced both a power and a likeness. To this we give the name of character; the result of its bestowal is something permanent for now it is a different *sort* of soul — a Christian soul.

"With other monks of St. Andrews' on the Coelion Hill Augustine was sent by Pope St. Gregory the Great to evangelize the English and strengthen what remained of the British Church. . . . They landed at Ebbsfleet in 597, and Augustine eventually established his episcopal see at Canterbury" (Attwater). May 28 is his feast. "You remember, brethren, our labor and toil: working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God" (Epistle).

Christ, who gives to the Christian soul the power of offering fitting worship, obviously wills that this power be used. It is thus, as the Pope says, "appointed to the worship of God." "And therefore," he adds, "the baptized, according to their condition, share in the priesthood of Christ Himself." How does that follow? Why does "appointment to worship" involve sharing in the priesthood of Christ? Surely because no worship is truly worthy to be offered to God except perfect worship; and perfect worship can be none other than that offered by Christ in His role of great High Priest. The Christian soul, therefore, must offer to God *as its own worship,* the very worship which Christ offers as High Priest. But how can that be possible? It becomes possible because of the fact which the Pope sets forth at the beginning of the passage I quoted, namely: "By reason of their Baptism Christians are in the Mystical Body, and become, by common title, members of Christ the Priest."

This morning Father O'Connell told you what the priesthood of

Christ involves; and this afternoon Father Godfrey Diekmann explained how this priesthood of Christ is continued in the Church, Christ's mystical body. You understand, then, that when the Church worships God it is Christ who worships God. And the wonderful thing we must all realize is that the Church is no mere abstraction. We are the Church. The Church consists of you and me and of all those others now living who, through baptism, have been made members of the mystical body. We are all of this community of Christ's faithful, a community which is not a mere association or organization, but something more — namely a living organism pulsating with a common spiritual life communicated to us all by Christ our Head. So when Christ continues His priestly office through His mystical body, He uses us to do so. His priestly worship is thus our worship. Conversely it follows that our worship is priestly worship for it is Christ's worship. Therefore, as the Pope says, we "share in the priesthood of Christ Himself."

But precisely how do we share in this priestly worship? All in the same way? Not at all. "In the body there are many members," says St. Paul, "but not all have the same function." There is, in the exercise of Christ's priesthood in the Church, a differentiation of function. There are various priestly powers which Christ possesses; and He has communicated these to us, His members, in varying degrees. Some have more and some have less; but the point to note is that all have *some* share in the priestly powers of Christ.

Priesthood is essentially connected with the offering of sacrifice. There is no such thing as a non-sacrificing priesthood. The power to offer sacrifice is thus the very first and most fundamental of priestly powers. Anybody who has any priestly power from Christ has at least *that* power, otherwise he would not be sharing in the priesthood in any way. It follows then that you, the laity, have been given this basic and fundamental priestly power. You are able to to do that specifically priestly act known as "offering sacrifice." It is precisely in that that your priesthood lies.

"But," you may say, "if we are capable of offering sacrifice, what need is there of you, the ordained clergy?" The answer is that though you can indeed offer sacrifice, you can do this only if there be a sacrifice there for you to offer. Sacrifice is not only an action — it is an action about something. It is not merely offering — it is offering a *victim*. Unless you have a victim to offer, you cannot sacrifice. In like man-

ner, unless I have a horse I cannot ride, even though I possess the power to do so. If I am to ride, I must have a horse. And I cannot produce a horse for myself. If you are to sacrifice, you must have a victim. And you cannot produce a victim for yourselves. That is why you need us, the ordained clergy.

For that is our function — to produce the victim for you to offer. We have been given a greater share in Christ's priesthood than you possess. We have been given the second of the priestly powers — the power to consecrate bread and wine into the body of Christ as offered and the blood of Christ as shed. We can produce and place at your disposal the very Victim of Calvary. Then — but only then — you can offer sacrifice.

But though we priests have power to produce the victim which you can then offer, we are unable to transmit that power to others. That can be done only by those who have a still greater share in Christ's priesthood — that degree which is known as the "Fullness of the Priesthood." This is possessed by bishops, and is one of the reasons why we should have such great reverence for their office. They can not only offer sacrifice, as do all the baptized; they can not only produce the victim of sacrifice as do all the ordained; in addition they can pass on to others the power to consecrate. This is what they do when they confer the sacrament of holy orders.

You see, then, that there are various priestly powers which are communicated by Christ the Head in differing degrees to different members of His mystical body.

The first or basic power of the priesthood is the power to offer sacrifice — and that has been given to you, the laity.

The second is the power to consecrate, to produce the victim of sacrifice — and that has been given to us, the ordained clergy.

The third is the power to pass on to others this ability to consecrate — and that has been given to the bishops.

Three priestly powers, then — three grades of the priesthood. And the point for you of the laity to notice is that you have the first of these powers, having been raised to the dignity of the first grade of the priesthood — that which Pope Pius XI refers to as "the priesthood of the laity." Sometimes he uses the compound word "lay-priesthood."

Occasionally one hears the objection that this title "lay-priesthood" is meaningless — is a contradiction in terms. Such an objection can

be raised only by those who do not understand the import of the word "laity." This word was used originally as a title of honor, of nobility, designating those who share in the general priesthood of the Church in contradistinction to those who do not. For the word comes from the Greek "laos" which means "people"; it refers to men and women as God's people — the *laos* of God. You should be proud of this title, for it means that you are a consecrated people, an anointed people, a holy people of God set aside and distinguished from the unconsecrated. The term "laity," wherever it occurs in the writings of the Fathers and Doctors of the Church right up to Reformation-times, is not used in the sense of "non-clerics" as we are wont to use it today. It was not a word of comparison or contrast with the priesthood of orders; its term of comparison was always the non-priesthood of the unbaptized.

Thus St. Peter writes in his first Epistle (2:10): "You in times past were not a people, but now the people of God." In the Greek *laos* is the very word he uses: *Hoi pote ou Laos, nun de laos theou.* By baptism you become the *laos* — the "laity" — and thus incomparably above those not joined to Christ in His mystical body. The unbaptized are unconsecrated; the baptized are consecrated — that is the difference. That is the authentic meaning of the word "laity." And the laity, "by the character which is graven on their souls, are appointed to the worship of God, and therefore, according to their condition, they share in the priesthood of Christ." And that share, as we have seen, consists in the power to offer sacrifice. Not the power to consecrate — that belongs only to the ordained. But the power to offer sacrifice — that is *your* power, "Holy People of God."

As you know, the very title of "Christ" which our Lord bears, means "The Anointed One." And so it is not surprising to find that in the sacraments which confer character, which make us like to Christ the Anointed, we too are anointed. Our first anointing is in baptism when the priest made on our breast and shoulders the sign of the cross with the oil of catechumens, and followed this by anointing our foreheads with the holy chrism. And in confirmation, wherein our share in Christ's priesthood was augmented, we were anointed with chrism. Those of us who received the second priestly power — that of consecrating — were anointed on the hands with the oil of catechumens; and those who receive the fullness of the priesthood in the episcopate are anointed both on head and hands with chrism. Thus we are all anointed in various ways which denote the varying degrees in which

we are made like to Christ the Anointed One, and share in His priesthood, each according to our degree.

You who are "God's holy people" exercise your priesthood at Mass. And therefore "it is important," as the Pope says, "for all the faithful to understand that it is their duty and highest privilege to take part in the Eucharistic Sacrifice." What part is it that you play?

You begin by providing one of us ordained priests with the gifts of bread and wine which we are to consecrate into the victim of your sacrifice and ours. In ancient days there was a ceremony which perfectly expressed this act of giving — it was the Offertory procession. I pray that it may some day be restored in some practicable fashion, for there is nothing that would bring home to the faithful so clearly and vividly the fact that the gifts are indeed their gifts. But though this fact is not so clear now, it still remains true that the gifts are provided by the faithful, for they are bought with the money given for the upkeep of divine worship. The giving of these gifts, of course, is not a specifically priestly act. One does not need to be a priest in any way in order to give a gift — anybody can do that, even a pagan.

But every gift has a two-fold aspect — it has a meaning and it has a value. Yet meaning and value are quite independent of each other. A gift may have little value yet much meaning, as did the Widow's mite praised by our Lord in the Gospel. Now when your gifts are brought to the altar they have almost no value — just a bit of bread and a drop of wine. And, as they are, they have mighty little meaning. So the first thing to be done is to put some meaning into them. The priest holds them before God and tells Him that these gifts are to mean the self-dedication of all his holy people. And you, at that same time, should be telling God precisely what that involves in your own case. You have got to put *your* meaning into the gifts. You must, by the action of your mind and will, put yourself onto the paten with the host, you must pour out your heart into the chalice; you must tell God that these gifts mean your whole self, body and soul — your life and work, your joys and sorrows, and hopes and fears — your whole self as given to Him.

If you all do that properly, then there lies on the altar something which means a very great deal; it means all the love and devotion of God's holy people, the *laos* of God. But even yet it is not fully worthy of God's acceptance, for it has no value. That is where Christ, your Head, comes in to help you. Acting through the instrumentality of His ordained priest, He changes your poor gifts of mere bread and

wine into the infinitely precious gifts which He Himself offered on Calvary — His own true body and blood. This, of course, is the Consecration. It is the act of Christ whose power brings it about. It is the act of the priest who is Christ's instrument. In no way whatever is it the act of the people, who, at that moment, can but believe and adore. The production of the divine Victim is brought about by the priest alone, and not by the consent of the faithful. It is done by the priest in so far as he acts with the power and authority of Christ, and not in so far as he represents the people. It is Christ, at that moment, he is representing.

But once that is done, you of the laity are immediately concerned; you become again agents and not mere spectators. For now there lies on the altar a gift truly worthy of God's acceptance, for it is full of meaning and full of value. You put the meaning into it, and Christ put the value into it. Behold your gift has become the sacrificial Victim! So now you exercise your priestly power of offering this sacrificial Victim to God. The priest, too, offers this Victim to God; and you are offering through him and with him; you are, in fact, offering through, and with, and in Christ the great High Priest who is the principal offerer of the sacrifice.

St. Aloysius Gonzaga "was a lively boy of high birth, who refused to give in to the wickedness and mere worldliness of court life, and whom neither cajolery nor farce could stop from serving God as a Jesuit. In 1585 he joined the Society at Rome; within six years he sickened from nursing the plague-stricken, and died in 1591. St. Aloysius is the patron saint of youth" (Attwater).

"Unde et memores, Domine . . ." run the words which follow the Consecration; "Wherefore, O Lord, we Thy servants, and with us all Thy holy people" — Thy *laos* — "calling to mind the blessed Passion of this same Christ, *Thy* Son and *our* Lord, — likewise His Resurrection from the grave and His glorious Ascension into Heaven, offer to Thy sovereign Majesty . . . a sacrifice that is pure, holy and unblemished . . ."

What a wonderful thing is there done at Holy Mass! It is the communal offering of many priests of differing degrees. Christ the High Priest is offering to His Father the very same sacrifice which He offered

on Calvary. Through Him and with Him and in Him Father So-and-So, the ordained priest who rendered the Victim present on the altar is also offering. And through him and with him you, the *laos* of God, offer that self-same Victim, once your gift, whereby there is to God the Father in the unity of the Holy Spirit, all honour and glory. A community of priests — a divine and clerical and lay — all offering together the one Victim of Sacrifice!

Finally let me quote to you, as a summary of the whole doctrine of the priesthood of Christ as shared with His member, a very beautiful paraphrase, which Father Gerald Ellard once made, of the twelfth chapter of St. Paul's First Epistle to the Corinthians:

"Now as the Priesthood is one, but has many sharers, though all sharers, many as they are, form one priesthood, so it is with Christ. For in one Spirit all we, whether Jews or Greeks, slaves or free, were baptized into one priesthood. And in confirmation we were given to drink of one Spirit; and some at ordination were sealed higher still. So the priesthood has not one sharer, but many. If the confirmed should say 'Because I am not ordained, I have no share in the priesthood,' not for all that doth he lack his proper priesthood. And if the baptized should say 'Because I wear no vestments I am not of the priesthood,' not for all that doth he miss his royal priesthood. And so the priest cannot say to the prelate, 'I have no need of thee'; nor again can the layman say to the cleric, 'I have no need of thee'; for we are *together* the priesthood of Christ, and severally His anointed" (National Liturgical Week, 1941, p. 37).

DISCUSSION

MRS. HUGH STUART (Dubuque, Iowa): I was particularly struck with Father Howell's remarks about the Offertory procession. When properly carried out, this lends great power and meaning to the Mass, it seems to me. Likewise, I think the custom of having the altar facing the people, as is observed in some places, and as we had it last night in the demonstration, to be most desirable. I hope it will some day come into more general use.

FATHER HOWELL: I would like to add some comment on these two points, as they are both dear to my heart. The few times I have been able to offer Mass on an altar facing the people, it made a tremendous difference, both to me and to them. Nowhere else have I experienced so close and intimate a relationship between celebrant and

worshippers, and surely that is what we want to bring about. As for the Offertory procession, that to me is a very great *desideratum* too, and there is new authority to be claimed for it in *Mediator Dei,* particularly the reference in paragraph 143 (Paulist edition) to the desirability of the faithful receiving hosts offered at the Mass at which they are assisting, rather than hosts previously consecrated. I think an argument for the Offertory procession can be deduced from that. For as the Holy Father says, in quoting Pope Benedict XIV: "the Church has not forbidden and does not now forbid the priests to satisfy the devotion and the just request of those who assist at Mass and wish to participate in the same Sacrifice which they themselves have offered in the manner that befits them. Moreover, she approves and desires that this be done; and she reproves those priests by whose fault or negligence this participation has been denied to the faithful."

ABBOT COLUMBAN THUIS (St. Benedict, Louisiana): As first President of the Benedictine Liturgical Conference, organizing agency of the original Liturgical Weeks, I had considerable experience in contacting members of the hierarchy to secure the necessary ecclesiastical approval for our various meetings. In approaching them, almost invariably I was met with the question: do you propose to tell us what to do? And as soon as they received my emphatically negative reply, all that we asked for was readily granted. Our purpose from the very beginning of this project has not been to introduce or propose any reforms, but rather to make more available to the people what they already have, through the ministrations of the Church. To make them know and love it better, not to bring in new things. Surely there is plenty of work for us within these limits, as meanwhile we await further orders from our hierarchy, "if and when" new or abandoned liturgical usages are to be promoted. In short I think we ought to exercise caution in this respect, and to collaborate as closely as possible with the bishops in everything we plan or do, as an organized body.

ACTIVE CHAIRMAN: We are grateful to Father Abbot for his wise and paternal advice. It is good to emphasize this aspect of our movement, which is the basic importance of ecclesiastical authority. If it is a question of introducing new things or reviving old ones, we are not competent to act. We can only respectfully await the decisions of the Holy See, or of our local ordinary should he be the competent authority in the matter, should there appear to us the need of something being done. However now that we are on that subject, I would

like to mention a case in point. Those of you who attended the Boston Liturgical Week two years ago will doubtless recall Monsignor Hellriegel's fervently expressed hope that some day, in God's good time, we would be permitted by the Holy See to celebrate the Easter Vigil at its proper time, at night. Well, you know the sequel! So in the same spirit perhaps we may hope for similar favors being granted, in the matters under consideration.

MONSIGNOR HELLRIEGEL (St. Louis, Missouri): Yes, I recall not only having expressed that the Holy Father would grant us this favor, as a Jubilee year gift — which in fact he actually did — but also that after expressing this wish I was severely criticized in some quarters. But I do welcome the chance to state here, in my official capacity as President of the Liturgical Conference, that our policy remains as it has been in the past, regarding these matters, not to "reform," but only to revive, and that only when we are allowed to do so by competent ecclesiastical superiors. We testify again to our complete and unreserved submission to the Holy See, to our bishops; but because we are allowed — since *Mediator Dei* especially — to discuss, consult about, pray and hope for these things, no doubt we should continue to do so; and now that we have gotten this great favor of a restored Easter Vigil in the Jubilee Year, doubtless there will be more coming!

FATHER MATHIS (University of Notre Dame): Referring to Father Howell's argument regarding the laity's participation in the priesthood, perhaps this approach would help: to think of the great revolution that has taken place in the very structural concept of a church, since the time of Christ. The pagan ritual, and even the Jewish worship, always kept God as it were hidden away, so that He was accessible only to a priest. But the Christian Church did away with all this, by throwing open its doors as it were to all the faithful, so that they joined together in a common act of worshipping God, in His very presence, through His Son's mediatorship.

REV. ERNEST AMENT (Loras College, Dubuque): Regarding Father Howell's statement about our uniting with the sacrificial action after the Consecration, rather than making acts of adoration, I wonder how he would convince our choir singers to do that, since they have to chant the *Benedictus* — a hymn of praise and adoration — right after the elevation?

FATHER HOWELL: I maintain that the presence of the *Benedictus* at this point is due to the perpetuation of an abuse. It is obviously a portion of the *Sanctus* hymn, originally sung by the people at the

"Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. O King of Israel: Hosanna in the highest!" (Palm Sunday Liturgy).

close of the Preface, as their "chorus" or joyful reaction to it. When formal choirs took it from them and gave it a more complicated interpretation, it took so long that the celebrant, instead of waiting for them to finish, was allowed to get on with the Canon, with the result that the latter part of the *Sanctus* was postponed until after the Consecration, to avoid holding things up. You probably will recall, how, originally, the Canon was sung in its entirety, including the Consecration part, by the celebrant. It became a silent prayer largely because of this intrusion on the part of the choir, with whose singing it would have conflicted. Now when in the late Middle Ages, general rubrics came to be written, they naturally tended to legalize what was then in existence, which accounts for the perpetuation of such anomalies as the post-Consecration *Benedictus;* but I am personally con-

vinced that this will be put back where it belongs one of these days, by the highest competent authority.

FATHER RABAN HATHORN, O.S.B. (St. Meinrad, Indiana): The importance of the Offertory is of course unquestionable, and anything that we can legitimately do to instill a sense of participation in it, by all means let us do. However, I am thinking now of making better use of something we already have, and which perhaps is being overlooked as a means of obtaining the desired results. It is simply the Amen: the articulation of approval and assent on the people's part, which concludes all the great actions of the Mass. If we can get our people not merely to say it or to sing it, but to regard it as their own special opportunity to approve and ratify what has gone before, as coinciding with their own wishes and intentions, their own personal dedications, then it seems to me we shall be making a little progress. The simplest, most elementary form of participation, indeed; but surely it is of the kind referred to by Pius X in his immortal description, of that which is indispensable to forming within us "the true Christian spirit."

MISS JOAN MORRIS (Rome, Italy): Could you explain a little more about how we can both offer the Sacrifice as sharers in Christ's priesthood, and share in the Victim that is offered?

FATHER HOWELL: Well, since Christ offers Himself totally, i.e., both Head and members, you being a member of that mystical body are offered as victim, though at the same time you share with the Head in His priestly act of offering.

MISS MORRIS: What is the difference between my offering the Victim on the altar, and my joining by faith in the offering our Lord makes of Himself continually in His glorified state, in heaven?

FATHER HOWELL: Although "Christ is not divided," either as glorified High Priest, or as Victim of the eternal Sacrifice of the New Law, we distinguish between the heavenly and the earthly or sacramental offering He makes of Himself, for our salvation. We participate in the latter by means of the sacramental elements, the liturgical actions, which do not directly place us in contact with the former. Or as the theologians say, *quoad nos*, as far as we are concerned, the sacrifice on the altar differs from that being offered by Christ in heaven as glorified High Priest. The one is ours to offer here and now, and be offered in; the other, when we get to heaven, will become truly ours.

MR. JULIAN PLEASANTS (Notre Dame, Indiana): Are we exercising our share in Christ's priesthood when for instance we pray in church "on our own," as private individuals? Just what is it that makes our individual personal share in a liturgical function a priestly share? For instance if we knew that our share in the priesthood gave an added objective value to our private prayers, that would be a great help; so too, if we could say that it was Christ praying in us.

FATHER HOWELL: I think the solution of this difficulty rests upon the kind of prayer or function you are engaged in. When you pray alone, as a private individual, before the Blessed Sacrament exposed, let us say, that is *your* prayer, and no one else's. It is indeed, also that of Christ, insofar as you are united with Him by grace, and share His life. But it is not yet a priestly prayer, in the strict sense of the word. Even if an ordained priest were to come out of the sacristy and lead you in some of these private prayers, such as a litany, a rosary. Not even, if a whole church-full of people would be there to join in. Only when you begin to pray or do what the Church officially prescribes in her ritual of worship, do you begin to exercise your "priestliness" which baptism conferred on you.

MONSIGNOR HELLRIEGEL (St. Louis, Missouri): We must distinguish, however, certain times when the laity acting by themselves, perform a priestly act. For instance, when a Catholic couple gets married. In the administration of this sacrament it is not the ordained priest who is the primary agent. He is only the Church's official witness. The man and woman confer this sacrament on each other, thus exercising a true priestly function, to which baptism has entitled them. That is why, if they are not baptized, this cannot be a sacrament, but only a natural contact.

MR. JOHN RYAN (Conception, Missouri): Could not we link this discussion with the function of the bishop? For instance, I have found people who fear to plunge into Catholic Action without a special deputation from their bishop. Now, is it not true that we all have from baptism and confirmation the right and even the duty to perform the works of Catholic Action, but need a deputation from the bishop only that it be lawfully exercised, like the faculties every priest needs to exercise his function?

FATHER HOWELL: This matter of Catholic Action is somewhat complicated, but it is I think certain that through confirmation we receive an increase of Christ's grace, closely connected with His priestly office, and with definite social implications.

FATHER ELLARD, S.J. (St. Mary's, Kansas): May I elaborate on Father Howell's remarks, and those of the previous speakers, to the extent of suggesting this solution for the difficulty. If we study the regulations officially promulgated by the Church for her public worship, we will note that there is required (1) a person in sacred orders, to lead the service; (2) that it be open to the public; and (3) that it follows a definite formula approved by her. With these principles in mind, it seems to me we could easily settle any apparent difficulties of the kind mentioned. For instance, there is that one often brought up, about the laity's right to say the ffice. Surely they have that right, as can be deduced quite clearly from *Mediator Dei*: but in exercising it they are not performing a priestly act, since they have not been officially deputed for it.

REV. ALEXANDER SIGUR (Gueydan, Louisiana): The delegates might be interested to know that our Most Reverend Bishop Greco has recently granted permission for an *altare versus populum* to be erected in the new students' chapel on the campus of Southwestern Louisiana College.

Second Day

AUGUST 22

Feast of

THE IMMACULATE HEART OF MARY

Solemn Mass

Celebrant

REVEREND ANTHONY CHIHAK

Cedar Rapids, Iowa

Homilist

MOST REVEREND PAUL LEONARD HAGARTY, O.S.B.

Vicar Apostolic of the Bahama Islands

HOMILY

IT is not surprising that we consider Mary to be the Mother of the priest. Mary's close association with the whole spiritual life of the Church would indicate a mother's regard for all devout souls. Mary's association with the Passion and death of Jesus would place her close to the priest who daily re-enacts in Mass that very event. Moreover, our Lady's cooperation with that Sacrifice, not only because she stood at the foot of the Cross, but especially as she is the one who, in a true sense, provided the Victim, all this brings her marvelously in touch with the priesthood.

In our sacred liturgy, we watch the procession of justice and mercy working out our salvation. The sacrifices of the Old Law commemorated the fall of man; the last great Sacrifice accomplished the redemption of man. But Mary was not a mere spectator at this event. By virtue of her motherhood of Christ, she, like Abraham, provided the Victim. And, while standing physically on Calvary, she also, by virtue of her stainless conception, occupied a spot high on the banks above the stream of humanity, above the flood of sin and destruction.

Or as St. John in the Apocalypse (12:1) says, she is "a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars."

SEAT OF WISDOM, PRAY FOR US!

The head and font of liturgy is the Mass, which contains, in sign, our Lord's death. Here is the *tremendum maximum* of religion, the greatest act that is performed in the world.

From the time of Eden, that is from the fall of man, it is the act of sacrifice that has been man's most forceful, dramatic, appealing and efficacious rite of worship. In God's plan, sacrifice, by picturing and dramatizing death, destroys death. The impact of the terrible punishment was mitigated by the liturgy of sacrifice; the divine dilemma was solved by the sacrifice of Jesus Christ, the God man. By that act, which stands far above all things, above drama, and fiction; above all man's dreams of hope and love, by that act, I say, "death and destruction

were utterly abolished" (these are St. Athanasius' words, writing on the Incarnation). So, in the repeated offering of the Son of God in Holy Mass, all the gratitude, joy, exultation, and adoration that the human race is capable of, yes, even all that God is capable of, is combined in one act of worship.

"The priesthood of the Incarnate Son is the office He assumed for the redemption of the world by the oblation of Himself in the vestment of manhood," says Henry Cardinal Manning in the *Eternal Priesthood*. By participation, St. Thomas Aquinas says, all priests of the New Law are made one with Christ and share His priesthood. They are configured or conformed to Him. In the text, Hebrew 1:3, St. Paul describes Jesus with marvellous accuracy as the "figure of the eternal Father's substance." The Greek text reads "character" of His substance. Character in this sense means the precise outline of an engraving upon a seal. The priest is in turn the *figura Christi*, the express image of Christ. "For as much," says Albert the Great (Lib. IV Sent., Dist. XXIV, art. 30), "as no act can be more excellent than the consecration of the body of Christ, there can be no order higher than the priesthood."

" 'This is my body'," remarks Cardinal Manning, "has no equal except 'Let there be light'." And he continues, "In the order of divine actions it places the priest, in respect to the power of consecration, next to the Blessed Virgin, the living tabernacle of the Incarnate Word (*Eternal Priesthood*, Chap. II). The office of the priesthood, then, which is given power over the real and mystical body of Christ, has many points of resemblance with the vocation of Mary, His mother. Especially is this recognizable in the celebration of Mass.

In the aura of the supreme act of sacrifice, the death of the Son of God on Calvary, there stood prominently eleven apostles and Mary. The eleven (Judas had gone), were to continue this great act of worship in remembrance of Jesus as He had commanded them: "This is My body; This is My blood. Do this for a commemoration of Me."

And Mary was to continue a co-offerer with them. We are the priests of that sacrifice and we are in closest union of heart and mind with Mary.

The priest stands at that altar and offers the divine Victim. And Mary stands beside him, for she is the Mother of the Victim, the Mother of Life. This relationship with Mary is beautifully illustrated and even certified by the words of Jesus to Mary standing at the foot of the Cross: "When Jesus, therefore, saw His mother and

the disciple standing by, whom He loved, He said to His mother, 'Mother, behold thy son.' Then he said to the disciple, 'Behold thy mother' " (John 19:26 f.).

These words were spoken from the Cross from which height He promised to draw all things to Himself. And yet at that moment on the Cross, while His thoughts were upon the world, He had another concern.

He said to Mary "Behold thy son," and to John the Apostle, "Behold thy Mother," as if to say: "If you wish to be drawn to Me in My sacrifice, behold Mary: she will teach you the way, she is your model of perfect union with My sacrifice; of perfect oneness with Myself." Christ Himself therefore, assures us: "Be like Mary, and you will be most like Myself."

And what is that great lesson of imitation of Christ which Mary is to teach us? The answer is contained in this same Gospel of today's Holy Mass. Jesus on the Cross had turned to Mary, and referring to St. John and to us all, He had said: "Woman, behold thy son." He broke in upon His Mother's grief with a new consideration. Knowing that she would understand, He said in effect: Do not weep over me; here is a new commission. Transfer some of your love and solicitude especially to these My brethren, the priests. He asked her to continue her work of ministry, of being handmaid to Him, by ministering to her great new family of sons and daughters.

It was at the Last Supper, shortly before His Passion and death, that Christ had explained to His disciples one great meaning of His sacrifice: "I came, *not* to be ministered unto, but *to minister.*" It was in order to minister unto His flock, that He as the Good Shepherd was to lay down His life for them. Such was the will of His Father, and that will was Christ's "meat," His daily spiritual food, throughout His human life. His entire life and His bloody death can be summarized in the will to minister, expressed in the agonized cry in the garden of Olives: "Not my will, but Thine be done."

How closely Mary imitated Him, how perfectly she was His image in His *ministry* according to the *will* of His Father, can be seen, not only from this incident of Mary at the foot of the Cross, but from the story of the Annunciation. We see a young girl, bright-eyed in wonder as the angel appeared to her and announced "Hail, full of grace," and continued, "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore He that is to be born of thee shall be called the Holy One, the Son of God." And

Mary, trusting God's message, unhesitatingly and humbly answered: "Behold the handmaid of the Lord; be it done to me according to Thy word." In these words of Mary we see a likeness to her Divine Son who was to say to His eternal Father: "Not My will but Thine be done." Christ's activity was to consist in ministering; Mary's in being the handmaid. *Ecce Agnus Dei, Ecce ancilla Domini.*

And it contains a lesson for us all, that instead of remaining quietly after the Angel's Annunciation, meditating on the great thing that had befallen her, she arose and went with haste to *minister* to her cousin Elizabeth, whereby she occasioned Christ's sanctification of John the precursor, still in Elizabeth's womb.

At this very first step of our redemption, that is, at the Annunciation, Mary is like the dawn, giving promise of a day of salvation. And at the last, the earthly setting of the sun on the Cross, she is there in conformity with the saving will of Christ, radiating the light of that Sun to all succeeding generations. Mary is full of grace. Mary is our life, our sweetness, and our hope, for in Mary alone there is no shadow to obstruct the perfect imaging of her divine Son, who came, "to do the will of Him who sent Me." We at Mass strive, like her, to unite our hearts with Christ's.

That lesson is underscored for us too in a number of other key incidents in Christ's life related by the evangelists, for example, in chapter eleven of St. Luke's Gospel: "Now it came to pass that as He was saying these things, that a certain woman lifted up her voice from the crowd and said to Him, 'Blessed is the womb that bore Thee and the breasts that nursed Thee.' But He said: 'Rather, blessed are they who hear the word of God and keep it' " (Luke 11:27 f.).

ST. WILLIAM, ABBOT

At first hearing, this account may surprise us. Christ seems almost to brush aside the praise of His Mother which this woman in the crowd had uttered. And the mystery deepens when we recall a similar incident narrated by St. Matthew in chapter twelve: One of Jesus' disciples told Him, "Behold, thy mother and thy brethren are standing outside seeking thee." But He answered and said to him who told him: "Who is My mother and who are My brethren"? And stretching forth His hand towards His disciples, He said, "Behold my mother and my brethren. For whosoever does

the will of My Father in heaven, he is my brother and sister and mother." But the mystery is solved by the consideration concurred in by most of the Church Fathers, that Mary's conformity with the will of Christ, rather than her physical maternity merely, is her greatest jewel. St. John Chrysostom in his homily for the Vigil of the Assumption reminds us that no matter how great the privilege of Mary's divine motherhood may be, her stainless purity and perfect obedience to God are greater. This has a bearing on our apostolate, for while we cannot imitate her motherhood, we can pursue her purity and holiness. And in venerating her we can strive, as she did, to "hear the word of God and keep it."

As we follow our Divine Lord in His ministry, as He gave sight to the blind; cured the leper; raised the dead, and listening to His words: "Blessed are the poor, blessed are the meek"; "I am the Resurrection and the Life"; as we observe Him on Calvary and after the Resurrection, we are conscious of another figure, at Bethlehem, abiding with Him at Nazareth; journeying with Him into Egypt; appearing at the wedding of Cana in Galilee; standing at the foot of the Cross and joined with the apostles in the Upper Room.

And we are aware that there is here a hidden, yet fascinating process of divine economy: namely, that Mary is the greatest of the apostles, and yet, consoling thought, she enfolds all priests under the mantle of her motherhood.

Mary, Mother of priests, pray for us.

And in conclusion, it is I am sure, no digression at a gathering of this kind, and considering the general theme to which it is being devoted, to refer briefly to the happy circumstance of its coincidence with the several local observances, all commemorating the fullness of the priesthood in the episcopal office. We joyfully acclaim Archbishop Rohlman, on his completion of twenty-five fruitful years as a bishop, and fifty years as a priest. We heartily congratulate Archbishop Binz, on his zeal and foresight in organizing this great liturgical gathering; and we rejoice with Bishop Lane, in his elevation to the high-priestly state. To all three we sincerely and gratefully say: *ad multos annos!*

MORNING SESSION

AUGUST 22

SECTIONAL MEETINGS

I

SECTIONAL MEETING FOR THE CLERGY

Chairman: Rev. Alphonse Westhoff
Kirkwood, Missouri

Chairman: The purpose of this meeting is to discuss problems and pool experiences relating to the general subject of popular participation in the liturgical services of the Church. I suggest as a practical blueprint on which to base our discussion the relevant portion of *Mediator Dei*, namely,

Therefore those are worthy of praise who, inspired by the purpose of enabling the Christian people to take part in the Eucharistic Sacrifice more easily and fruitfully, properly try to place the Roman Missal in the hands of the people, so that the faithful, joined with the priest, may pray together with the same words as his, and with the same sentiments as those of the Church; and those also should be praised who strive to bring it about that the liturgy, in an external manner also, should be the holy Action in which all present should take part. And this can be done in several ways: when all the people, according to the norms of the holy rubrics, either answer to the words of the priests, preserving due order, or sing chants which are fitting to the various parts of the Sacrifice, or do both these things, or

finally, in the holy solemnities, they sing alternately with the minister of Jesus Christ and sing together with Him the liturgical chants" (Par. 127, Paulist Press Edition).

REV. JUSTIN MULCAHY, C.P. (Scranton, Pennsylvania): By way of suggesting a possible method of introducing first the recitation, and later on the singing by the congregation of their part of the Mass, here is what I have tried, and found to be successful. First, invite the people to come to Mass about seven minutes earlier than usual, on Sunday. Then practice with the nucleus that comes, just the *vowel sounds*, repeating several times this exercise on the first Sunday. Then the following week take the short responses — *Et cum spiritu tuo* and *Amen* in the same way, but begin at once, in the Mass that follows, to use them. Then the next week take the Preface responses, then the *Kyrie* and *Sanctus*, then the *Benedictus* and *Agnus Dei*, leaving until last, the longer portions such as the *Gloria* and *Credo*. Always be sure to make instant use of what has been learned, at Mass, following the brief rehearsal. It may not always be possible to get a sufficient number to come early for the practice, but with proper arrangement and publicity I see no great difficulty. At least my experience has been that people are quite easily interested in at least making the experiment, if it has been properly explained beforehand.

ST. FELIX OF NOLA, PRIEST

REV. RUDOLF HODIK (Casco, Wisconsin): In our small country parish we have had both Dialogue and Sung Mass congregationally for the past ten years, and I know the people would never want to go back to the old way. There seemed to be no great problem in introducing it, after we had carefully explained the matter for several weeks, in place of the Sunday sermon, and on both an artistic as well as on a doctrinal basis.

REV. JOSEPH A. FEENEY (Rector of St. Peter's Cathedral, London, Ontario): With the beginning of Lent last year, we started to put into practice a program of popular participation in the Mass for which we had been preparing for over one year, through instructions from the pulpit mostly. Our chief instrumentality was a large card, 8 by 14 inches, hung so that

all could see it. On one side was the text in English and Latin, on the other side, the Latin text divided into English sounds (for those who could not pronounce the Latin text as printed). I would say that since its introduction, at least seventy-five percent of our congregation respond, and this at all save one of the five Sunday Masses (we reserve an early Mass for those who prefer the silent form). A special difficulty confronting us always, however, is the large size of our Cathedral. In smaller churches the program works proportionately better, as has been demonstrated in several other parishes of our diocese.

FATHER MICHAEL MATHIS, C.S.C. (University of Notre Dame): I can vouch for a similar very successful result in another parish of Father Feeney's diocese, where several of us recently were invited to inaugurate a liturgical program. We began by giving suitable instruction until we thought the people were ready for actual participation. Mainly our instructions consisted of a running explanation during the actual Sunday Mass, with the congregation being requested to keep their eyes on the celebrant rather than upon a Missal. We tried the responses first, both recited and sung, after having given what we felt was a sufficient preparation. Then we introduced, at the regular parish Holy Hour, the singing of the longer parts, so until we had gone over all of them, and were ready with the whole repertoire. Then we tried singing the Mass in actuality, every day, and emphasizing too the reception of Holy Communion during it, and with, I am glad to say, very good success.

REV. EMMET KELLY (St. Joseph's Church, New Hampton, Iowa): What about attempting to have the people respond at Low Mass in English? My experience is that this does not work very well. Should we start out in English first, then go to Latin?

REV. FRANCIS MCDONOUGH (Stowe, Vermont): In my opinion we should start right in with the Latin. It may take longer, but it can be done, even including the singing. We now have daily Sung Mass in our little parish, after less than two years of preparation. And everybody knows how to use the *Liber Usualis*, which is a part of our standard church equipment. We started out with Mass XVII, the Ambrosian *Gloria*, and *Credo* I, and it went fine.

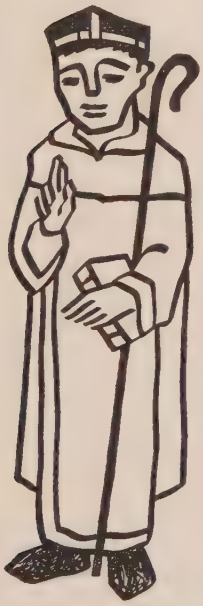
PRIEST FROM DIOCESE OF LAFAYETTE IN LOUISIANA: In one of our parishes a very interesting and I think successful experiment was held recently, whereby instead of the parish Mission the pastor held a sort of Liturgical Week. For a whole week, appropriate sermons were

given on the Mass, emphasizing the value of participation in it, and followed by short demonstrations of various ceremonies; and the attendance at the Mass by the people that followed, even daily, was most remarkable. Last spring we had a regular Mission during Holy Week, and also explanation of the various ceremonies while they were going on, from a special microphone; and the results, especially the attendance at the end, on Holy Saturday, were most consoling.

FATHER EHMANN (Watkins Glen, New York) : Is it not the experience of some that when the people are made to respond in the Latin, it amounts to a sort of *tour de force*? Some use of English it seems to me, at the Low Mass, would be better, at least to start with.

REV. E. A. BURTLE (Pastor, St. Joseph Church, Mt. Sterling, Illinois) : I disagree. In a true Dialogue Mass, all should be in Latin, it seems to me. What's the rule on this, if any?

MONSIGNOR MORRISON: It is of course the province of the local ordinary to regulate in this matter. In our Archdiocese of Chicago we have a definite pronouncement allowing the Dialogue Mass, but only in Latin. But not all dioceses are exactly the same in their regulations, I understand. Some English, I believe, is permitted in St. Louis.



ST. ANTONINUS, ARCHBISHOP

CHAIRMAN: What about another important aspect of the problem, namely, parish devotions?

FATHER HOWELL: Well, I can only point to what the present Pope has said in *Mediator Dei* with regard to several of the points brought up. For instance, that about holding special exercises to inculcate the liturgical spirit, like that parish Mission mentioned by a previous speaker. Every parish should, therefore, it seems to me, have one of these, or more, as may be required from time to time. As for the particular type of extra devotion, it seems to me that it should be up to the individual pastor, provided of course he uses approved ones. In this country I understand the *Manual of Prayers* authorized many years ago by the Council of Baltimore is a very good one, and if you had been able to retain that in popular usage, you would have by this time a very solid popular liturgical foundation.

CHAIRMAN: Could we not perhaps adapt our practice in this re-

spect to the express statement on the matter in *Mediator Dei*, as follows: although "he would do a very harmful thing . . . to take it upon himself to reform all exercises of piety so as to reduce them solely to the patterns and forms of liturgical rites, nevertheless, it is necessary that the spirit of the sacred Liturgy and its precepts may prevail so wholesomely in the exercises that nothing will be introduced that is unfitting, nothing unworthy of the decorum and beauty of God's house, or finally, nothing detrimental to the sacred rites, nothing contrary to sane piety" (Par. 218). Can anyone for instance give a sample of parish devotions that conforms with this conjunction?

UNIDENTIFIED PRIEST: In our parish we have the Holy Hour on New Year's Eve, recently prescribed by our Ordinary. At this service we have devised a "litany service," starting out first with a formula of thanksgiving for all the benefits of the past year, with the pastor naming them, and the congregation responding all together: "We give Thee thanks, O Lord." This is followed by a general enumeration of faults and sins of which we as individuals or as a nation may have been guilty, with the people responding after each: "We beg Thee pardon, O Lord." Then we formulated petitions for things especially needed in the parish, both spiritual and temporal blessings, with the people answering after each petition "We beseech Thee, O Lord." Each of these took fifteen minutes, with the final quarter of an hour devoted to Benediction. It was really appreciated by the people, and I think in accord with these latest papal directives.

ANOTHER UNIDENTIFIED PRIEST: Perhaps I may be allowed to recount my experience in bringing about a better understanding of and participation in Holy Mass, at a large Catholic institution of which I am the chaplain. We used these devices: first, an evening service, dramatically portraying the Last Supper, with the regular psalms and readings from the Old Testament. This is a sort of introduction to my "Mass campaign." Then each Saturday, a discussion class of one-half hour was held, devoted to the Mass. Next the bishop came on one occasion, and celebrated Mass, facing the congregation, during which suitable explanations were given. Finally a Dialogue Mass in English was begun, which was followed by one in Latin, as soon as the group became familiar with the routine. The climax of all came when we were able to inaugurate a Sung Mass, in which all participated. This is only a brief breakdown of a carefully worked out program, but it was not too difficult to apply, and I can vouch for

the many benefits it has brought to our group, especially respecting their appreciation of the Eucharist.[1]

II

SECTIONAL MEETING FOR SISTERS

Chairman: Rev. Charles Schmidt
Charleston, Missouri

Chairman: The purpose of this sectional meeting is to afford an opportunity for the Sisters to express themselves concerning problems peculiar to their state, arising from attempts to apply the principles enunciated during our general sessions. Several points have been suggested to start with, the first being that of actual attempts at congregational participation, whether by singing or recitation, on the part of the Sisters, both in the mission and in their Motherhouses. Let's have a show of hands, first about the participation out on the mission, then about the same at the Motherhouse. Will those who have some form of exterior participation on their missions, please put up their hands? Now, those who have it in the Motherhouse? (The division showed a much larger number for the latter than for the former group). Now let us have some accounts of your experiences in these matters.

Sister M. Florentine, of the Poor Handmaids of Jesus Christ: In our community of over seven hundred Sisters, engaged in both school and hospital work, we find it difficult to introduce the singing of daily High Mass, especially in our hospitals, because of the added tax we find it to be upon physical strength, much as we would like it. And in some of the larger city parishes, we find our organists being asked to play and sing two and three High Masses per day (usually

[1] This session has been considerably curtailed herewith; its material was largely rubrical, and therefore of limited interest. (Ed.).

Requiems). This condition it seems to me, is not to be welcomed; and we are wondering what would be best to do.

SISTER M. COLETTE MARIE, O.S.F. (St. Mary's, Dubuque): Perhaps part of the solution of such a problem is to get others to help in the singing, such as nurses in the hospital, students in the school, so as not to put the entire burden on one or two Sisters. Liturgically it would no doubt be better too, as singing the Lord's praises should not be confined just to a few specialists. A simpler chant, rather than ornate Masses, could be sung, too. And as far as having to sing more than one daily Mass is concerned, I think with proper arrangement and understanding the task can be made a joy rather than a burden, even in the parish mission. Of course, if it is always a "mourning" affair, the constant Requiem Mass, the task does become more difficult. If the Ordo of the day is normally followed, and the congregation gradually led to take active part, the daily Sung Mass can become a joy; and in our parish, while we have not yet achieved the perfection of some others in this respect, we are trying hard, and our daily liturgy is indeed a joy rather than a burden.

CHAIRMAN: Could we now have some information on what is being done in the Motherhouses regarding congregational participation by the Sisters at daily Mass?

SISTER M. PATRICIA (Convent of the Visitation, Dubuque): We began with a small group of Sisters singing, in the choir loft, the daily Mass chants. Then we moved them down into the nave, where they continued to sing from their regular place with the community. Gradually, other Sisters began to sing along with them, as the chant was now familiar, and now we have nearly one hundred per cent participation in the singing by our Community every morning. So I think this is one solution: to begin with a small group. The others will in time tune in, whether it is in the chant, or the Dialogue Mass. But we must not be too hasty or impatient about it. Sisters who aren't accustomed to it are afraid at first and you have to encourage them gradually. In short I am convinced that any true "praying" community can become a "singing" community with the proper preparation and approach. Just make a beginning, and the Sisters will take care of the rest!

SISTER M. LOISELLE, O.P. (St. Clare Academy, Sinsinawa, Wisconsin): I think if we give the Sisters sufficient encouragement musically by the trained singers, plus a clear explanation of the reasons why they should take more active part, they will be glad to sing.

That has been our experience, in a house composed of high school students, postulants, and novices, plus the Sisters. We began about twenty years ago. It was not easy. We started with the girls as a schola, then with the postulants and novices, finally the Sisters joining in, so that now we have full congregational participation at the High Mass sung not daily but on all Sundays and major feasts, and this includes the Propers.

CHAIRMAN: These are very interesting suggestions, and I hope you will all take them home with you, and apply them. Now let us pass on to another important point, which suggests itself from the various talks already given at our general assembly. It is this: how can the Sisters make the liturgy a more effective influence in their own personal spirituality? Do we for instance follow Blessed Pius' hint, that participation in the sacred liturgy to the best of our ability is "the primary and indispensable source of the true Christian spirit"? For the religious life, as we know, is the Christian life lived in more ideal surroundings, as it were. Surely, then, this principle applies to you Sisters in a very special way.

SISTER M. CONSTANTINE, O.P. (St. Thomas the Apostle High School, Chicago, Illinois): A few years ago, some of us who were interested in the problem of making liturgical participation a real influence for good in the lives of our school children on the mission, got together and worked out this technique: at community recreation in the evening, we introduced using Dom Gueranger's *Liturgical Year* as a topic for discussion; then, later on, the Missal itself, in order to make sure we ourselves were filled with the spirit we wanted to inculcate. It worked very well: many of the Sisters now make use of this evening preparation regularly, for their talks next day to the children in school.

SISTER M. BENITA, O.S.B. (St. Scholastica's Convent, Fort Smith, Arkansas): Our community preparation is somewhat different. We make use of the Missal as a rule for meditation-points each morning; and of course, as a "carry over" during the day, we have the Divine Office which we say daily (in English) at the Motherhouse, thus repeating the prayers and antiphons of the particular day or feast celebrated in the Mass. We try to regard the Mass as the spiritual center of our whole day, with the Office as its means of integration.

SISTER M. RAYMOND, C.PP.S. (O'Fallon, Missouri): We developed the practice of using the Missal as a meditation-text in our Novitiate, so that the Sisters later on are accustomed to this. We too

have the Divine Office throughout the day, not in English but in Latin. But the texts for the various feasts and seasons gradually become familiar. In addition, we found the bulletin board a useful adjunct. The novices have charge of preparing suitable posters, texts, etc., from day to day, as preparations for the morrow's Mass and Office. Likewise we try to suggest reading matter that relates with the Mass of the day.

MOTHER M. JEROME, O.S.B. (Sacred Heart Convent, Yankton, South Dakota) : Supplementing what Sister has just said, may I mention our custom of having the Mistresses of both the Postulants and Novices prepare daily meditation material for their respective charges, from the Missal exclusively. After a while we find they gradually catch on and are able to make it their principal if not exclusive meditation book. As you know, there is plenty of explanatory material supplied, along with the text, especially in the St. Andrew's Missal. Once you get used to this method other meditation books that are unrelated to the daily Mass seem insipid by comparison. Then, to prepare further for the morrow's liturgy, we read at table in the evening commentaries on the Church year, the Advent and Lenten pamphlets published by Conception Abbey, Father Pepler's books in the same field, etc.

ST. SCHOLASTICA, ABBESS

SISTER ANITA MARIE, O.S.F. (Sacred Heart parish, Hubbard Woods, Illinois) : Under the leadership of our pastor, Monsignor Hillenbrand, we have grown to feel closely united with the people belonging to the parish, who form one "body in Christ" in the unity of the Mass and sacraments. Thus we try to unite with them in spiritual practices as much as we can, particularly in school with the children, with whom we prepare daily for the various Masses and liturgical celebrations on each succeeding day. Then during the day, we pray the Collect of the Mass with them; and our Office we regard as prolonging the grace of the Mass throughout the day as well as helping us to prepare for the following day. Our evening reading is also integrated with the liturgical year, using besides the books mentioned by the previous speaker,

excerpts from *Orate Fratres, Altar and Home,* Father McGarry's *He Cometh.* Sometimes at rehearsals for the High Mass on more important feasts, one of the priests helps us by giving an explanation of the text.

SISTER JOSEPH GERARD, C.S.J. (Fontbonne College, St. Louis, Missouri) : Isn't it wonderful, Sisters, to know that, although we all may wear different habits, come from different places, engage in different activities, we all are being nourished on the same spiritual food, the same liturgical mysteries, making use of so many of the same practices in so doing. I just wanted to make that little comment on this occasion, as I think it is most inspiring.

SISTER M. ANTHONY, O.S.B. (St. Benedict's Convent, St. Joseph, Minnesota) : Regarding carrying into the day, thoughts and ideas from the morning's Mass, I have always been impressed by Abbot Marmion's statement that religious who "live by the liturgy" need no other guide, since the Holy Spirit speaks to them more directly through this medium than through any other; and indeed, it would be difficult to surpass this source of edification, whether from the doctrinal or the moral and ascetical standpoint. After all, the religious life is but the Christian life, lived on a more perfect basis. According to tradition we know it began with the end of the era of martyrs in the Church. Our religious profession is but a renewal of our baptismal promises on a higher level, as it were. So the Mass as a continuing renewal of our self-dedication begun in baptism and extended in our religious state is surely of major importance as a source of daily inspiration and renewal.

CHAIRMAN: The previous speaker's remarks remind us of the view held by many of the Fathers that religious profession is a kind of second baptism. There is, for instance, a definite parallel between the rite of baptism and certain ceremonies of profession still in vogue, such as that of the "mystical death" symbolized in some of our profession customs, together with the "rising to new life" afterwards. Then there is the tradition of religious profession having the power to remit all temporal punishment due to past sins, and its sanctifying effect on the acts of the professed person afterwards. What about this "sacramental" value of your religious profession?

SISTER M. BERTRAND, S.S.J. (Holy Angels Academy, Minneapolis, Minnesota) : It might help if we made some reflection of our own, in this connection, to discover the similarities between our particular profession rites and those of baptism. For instance, those signifying,

in the latter, death to sin, rising to new life, with the receiving of the vows in accordance with the requirements of this new state, and our own ritual such as the covering with the pall, etc. I think most of us would recognize a definite relationship.

CHAIRMAN: Further considerations along the same line would be the added value given to your smallest acts of obedience, for instance, which through the vows become acts of the virtue of religion. If the humdrum tasks of daily life are so regarded, it would be a great help. Also, besides the regular annual renewal of vows, they could be renewed privately with your daily self-offering at Holy Mass. You don't need to repeat the exact words, just an act of the will would suffice.

SISTER HELEN MARIE, O.S.F. (St. Francis Academy, Joliet, Illinois): It may be that the use of the word religion and religious has suffered some deterioration, like the word liturgy, as pointed out by one of the speakers at our general meeting. Our religious consecration surely partakes of the nature of a sacrifice, since it consisted of a complete offering of ourselves to God. Now if a priest is one constituted to offer sacrifice, then we too have an added title to the share we were given in Christ's priesthood at our baptism, simply by doing our ordinary duties as religious.

III

SECTIONAL MEETING FOR SEMINARIANS

Chairman: REV. WILFRID TUNINK, O.S.B.

Conception Abbey, Conception, Missouri

CHAIRMAN: There are, no doubt, several ways in which this discussion could be conducted. The simplest and the easiest is first to introduce some leading ideas that will provoke questions and discussion.

The topic under discussion at this Liturgical Week is itself significant. In the Church at large the topic of the priesthood of Jesus Christ is the burning and the vital topic. It is a much discussed question in high ecclesiastical circles. It has been the theme of many of the great encyclicals of recent popes. Pope Pius X, now beatified, and commonly proclaimed the papal founder of the Liturgical Revival in our day, made the very priestly phrase of St. Paul, "the restoration of all things in Christ," the motto and the goal of his pontificate. Of the many encyclicals of the learned librarian pope, Pius XI, we recall with special emphasis *The Catholic Priesthood.* His encyclical letters on *The Sacred Heart and World Distress,* and *Christ the King,* are indirectly connected with our topic. But above all let us remember that Pope Pius XI is the Pope of Catholic Action. He is the one who first, as it were, from the chair of Peter, sent out the call to all the lay members of Christ's royal priesthood, asking them to take their rightful share in the world-wide apostolate of the hierarchy, at the same time laying down norms and rules for this vast army of organized lay cooperators to priests and bishops to follow. And if we think that the many pronouncements of Pope Pius XI on Catholic Action have nothing to do with this topic of the priesthood we need but read the much-publicized pastoral letter of Emmanuel Cardinal Suhard, "Priests Among Men." In this pastoral letter the Archbishop of Paris shows that one of the chief ways in which the priest will exert a saving influence upon the temporal order is by forming the consciences of the laity, instructing them thoroughly and accurately in the faith, building them up in virtue and in apostolic zeal so that they will be witnesses to Christ in their secular environments. Says Cardinal Suhard: "The world will not be transformed without the laity, but there would be no laity without the priesthood. The right and duty of Christians is to be apostles. But the right and primary role of the priest is to beget, form and watch over the militant

ST. MAUR, ABBOT

laity. In that role the priest is irreplaceable." And again: "In everything and everywhere (the priestly ministry) should be directed to making over believers and educating the faithful to be the leaven of Christianity. If they are guided by a sympathetic and realistic priest who meets them on their own level in order to raise them up little by little until they give themselves entirely, the faithful will reflect a profound transformation of their own environments."

We are studying during this Liturgical Week: "The Priesthood climaxing in the fullness of the priesthood." We priests of today and of tomorrow should remember that the laity, through baptism and confirmation, have a sharing in that one priesthood of Christ, which exists in its fullness in the bishop, but which is intended to reshape and reform the world through the instrumentality of the entire Catholic lay populace.

And when we view the pontificate of our gloriously reigning Supreme Pontiff, Pius XII, there is no dearth of documents dealing with this topic of the priesthood. We recall first of all the two great doctrinal encyclicals, the first on the mystical body (*Mystici Corporis*), the second on the liturgy (*Mediator Dei*). The first treated of the priestly unity, the Church, the continuation of Christ the Priest into space and time. In the other, *Mediator Dei*, the Holy Father made an analytical study of the principal and the foremost activity of the mystical Christ here on earth, an activity through which God is most surely and efficaciously saved. But Pope Pius XII was not content with these. During the past year he has directed an apostolic exhortation to the clergy of the entire world, *On the Development of Holiness in Priestly Life*. In this exhortation this great priestly father pours out his paternal heart in loving admonition and direction and encouragement to the priests of the entire world.

The topic of the priesthood is, then, a very vital one in the Church today. Great and illustrious leaders in the Church, principally our Supreme Pontiffs, are giving this question their most careful consideration. Moreover, and I stress this point, they all view the priesthood as of tremendous importance and of vital necessity in the present crisis and chaotic condition of the world. They write so frequently on the various phases of this topic because *they see in the priesthood that power by which the world and whatever is good in our civilization can yet be saved, that power by which a new world must be built up in Christ and in His Church.*

And such is actually the case. Pope Pius XII wrote his exhortation

on the development of holiness in priestly life because, as he himself says, "without sanctity of life the priestly ministry cannot be fruitful." And Cardinal Suhard says, directly to the point: "Who shall . . . lead the world out of this inherent dilemma? Who shall save the world from catastrophe and lead it to the unity of truth and love? Christ, for He is the sole Mediator. But Christ comes to us only in and by the Church which is a continuation of His life in time. That is why we told you two years ago that the salvation of the world is linked to the growth of the Church. The specific task of the Church is to effect a penetration of the world in extension and depth so that nothing of it will remain unregenerated by grace . . . This is a difficult task, but an exalted one. She has the negative duty of purging the world of atheism, the positive duty of fulfilling man's relentless desire for holiness, so evident in the torture humanity is experiencing because of the absence of God. This is where the priest comes in. This is where he has to intervene, as an emissary from God above, to fulfill the yearning here below of an anguished mankind. He is always present in the Church; at all times, along with the Holy Ghost, he is the source of her permanence and of her life."

There is, then, no salvation, either for the souls of men, or for temporal society, apart from the priesthood of Christ. The burden of saving the world and humanity from corruption rests on the shoulders of the priest, as upon the one who must spearhead, as it were, the movement toward salvation. You seminarians of today are the priests of tomorrow. You will be, or will not be, the saviors of the world. It will depend on what you make of the priesthood you receive on the day of your ordination.

But because the priest is the pivot on which will turn the outcome of our present world crisis, he needs ideals to carry out his tremendous and difficult mission. These ideals must be *priestly*. He must know his dignity, his glory, his duties, his obligations, the joys and happiness that are his as a faithful servant and tool of Christ, the great High Priest. These ideals must be Eucharistic. He must be on fire to make the Eucharist what Christ intended it to be in the life of His members, the source and the expression of their unity and their love. No one has formulated as clearly as St. Ignatius of Antioch the ideals springing from the Eucharist that must warm the soul of an apostolic and zealous priest. "But at the assembly let there be one prayer, one supplication, one mind, one hope, in love and joy unblameable. . . . Be zealous to come together, all of you, to one temple as to one God;

to one altar even as to one Jesus Christ." "Be careful to perform one Eucharist, for there is one Flesh of our Lord Jesus Christ and one Chalice unto union in His Blood; there is one altar, as there is one bishop with the priests and deacons."

These words are of course a faint echo of Christ's own words in His high priestly prayer, uttered after the first Mass, shortly before His Passion and death: "That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in us" (John 17:21).

The seminarian and the priest, especially the young priest, needs ideals. He needs ideals lest, when stepping from the seminary into modern parochial life, he be swept along with the current of materialism and secularism. Our young priests need ideals in order to keep their heads high above the surging waters of confusion in modern thinking. They need ideals so that, as pilots in Christ's ship, they may steer their flock along the right path to its correct destination.

In other words. as important as new practices and customs will be in restoring a parish to the full expression of its life in Christ, there is something more important and more necessary: correct attitudes of mind. It will be necessary for seminarians and priests to put on in completeness the "mind of Christ."

MR. JAMES SHEIL (Society of the Propagation of the Faith): Perhaps our greatest problem is the one referred to in *Menti Nostrae*, namely that establishing a closer relationship between our seminary studies and actual parish life as we shall have to face it. This has many aspects, of course; and it is being faced in some of them, I believe, such as through the Camillus Club at the Baltimore Seminary. Could we not in this discussion, then, discover some means of meeting its liturgical aspect, which seems to me of greatest importance?

ROBERT ULRICH (Diocese of Covington, Kentucky): I think the real problem facing us in the priesthood is one of unity. As seminarians I think we do not think or work together sufficiently, with feelings of mutual responsibility. Surely the feeling of social solidarity among Christians is basic, and we ought to provide the best practical example of it.

MR. JAMES STEWART (Archdiocese of Omaha): In this connection, Father Godfrey's remarks on the family character of our Christian life, which is realized in a spiritual way through the parish and then the diocese, could, it seems, be applied very usefully. The basis of it is, of course, the doctrine of the mystical body, of which we as seminarians should perhaps be more practically conscious. We should

aim at having a "social" spirituality rather than an "individual" spirituality, it seems to me; and as a small effort towards cultivating that, a few of us during summer vacation organized a choir, more for the purpose of getting closer together mentally and spiritually, than anything else. We find it helps very much in this direction.

MR. EMMET WEBBER (Diocese of Green Bay): In our diocese we have a Seminarians' Club, which keeps its members in touch throughout the year by a regular news bulletin circulated among them in the various seminaries, and during the holidays by one or two general meetings and several sectional meetings. These consist of both spiritual and social features, and help very much I think in developing a spirit of unity among us.

REV. JOHN SHEEHY (Grand Rapids, Michigan): As far as promoting unity among diocesan priests is concerned, I believe the secret is to promote "communion," and then you will find other problems, such as that of Catholic lay action, resolving themselves. By "communion" I mean getting together on a fraternal plane and sharing one another's thoughts and ideas, problems and difficulties. For instance, we have a group of priests who gather weekly for one hour, to discuss the Gospel of the coming Sunday from the viewpoint of our own problems, not those of our people. Groups like this could be begun in seminary days by forming real friendships among your fellow diocesans, and cultivating these spiritual interests.

CHAIRMAN: It seems to me that the many recent papal pronouncements bearing on this problem might well form the subject matter of such special group discussions for priests as well as seminarians.

MR. ROGER SULLIVAN (Archdiocese of Dubuque): While I agree that we should do all we can to promote fraternal unity among ourselves, whether as seminarians or as priests, I think too we should remember that an overemphasis upon it may end by promoting disunity. I've seen instances where virtues like prudence, justice, humility were allowed to suffer in the cause of unity.

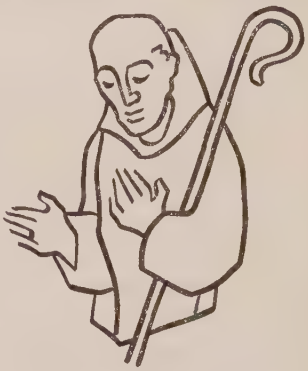
CHAIRMAN: We should beware of excessive zeal in promoting even so lofty an ideal as fraternal unity. Humility is the basis of all the virtues, just as pride is the root of all sin; and we must be willing to advance in the direction of what we should like to accomplish always with the proper demands of humility in mind.

MR. LEO SLOMER (Glenmary Missioners, Cincinnati, Ohio): It has been my experience and observation that a considerable amount of individualism does exist in seminaries, especially in the form of cliques

made up of the students from particular dioceses. Is this not cultivating the very thing we want to prevent? There is exterior unity, of course, but it does not always mean real community of spirit. By cultivating among ourselves the liturgical apostolate, rather than aiming at forming closer associations among our future co-workers in the diocese, we would make more progress in the right direction, perhaps.

CHAIRMAN: Since we have with us the Rector of St. Mary's Seminary, Baltimore, Maryland, perhaps he will enlighten us on some of these points.

FATHER MORRIS: Perhaps we could arrive at a solution of several problems referred to by putting them in a different way. For instance, instead of asking how you can make your fellow seminarians more social minded, how about asking yourself this question: how can I make my fellow seminarians aware first, that I want their help in my effort to study for the priesthood, and second, that I want to help them in return? By doing this, you could, it seems to me, begin to build a sense of mutual responsibility, which is the basis of unity and teamwork. What are you, for instance, doing, especially in your seminary environments, in this direction? The sense of teamwork such as has been so wonderfully exemplified recently for instance in the *Mission de France* seminary at Lisieux. In short, what specific things are you doing together, as a team, rather than as individuals?



ST. ROMUALD, ABBOT

MR. EDWARD CHAMBERS: Since we know as seminarians that later on we shall be working not together but as individuals, and in fact our training in the seminary is largely based on this, I am wondering how we can develop the real sense of solidarity that is being advocated, without some radical change in our present approach?

BROTHER LOUIS MARY SHEA, O.P.: It seems to me that, since the spiritual must rest on the physical, we should look forward to uniting on the social and cultural level with our people first, before we unite on the spiritual. The latter is more important, but cannot grow, it seems to me, unless solidly established on this natural plane. Then as for the unity in the seminary, an important point it seems to me would be to maintain unity of spiritual direction.

MR. ROBERT KLEIN (Diocese of Covington, Kentucky) : Referring to the point raised about the formation of diocesan cliques in our larger seminaries, maybe the answer is to stress more the universality of the Church. That is, instead of being interested principally in the affairs of our own dioceses, we could get interested in the Church as a whole; then maybe later on we could more easily develop a sense of mutual solidarity to counteract the evil of parochialism or other forms of petty jealousy that might develop among us.

MR. DELBERT BLONG (Diocese of Pueblo, Colorado) : It seems to me, we ought to stress more the idea of unity between priest and people, than that of unity between priests. After all there is the relation of pastor and flock, a true family unity, that is established in the parish. We must therefore be able to understand their problems, to think as they do. For instance, if we could gather some of the experience they have as workers, during our summer vacations, such as working as a farmer or in a factory or in an office, it seems to me that would contribute to preparing us for more fruitful work among them later on. It's so easy to remain aloof from our people in everything not directly touching our spiritual ministrations to them, if we have never had any of their daily experience in the struggle for existence. We tend to become an aristocracy among them, with consequent barriers between us when it comes to so many of life's problems. In my seminary I believe we are facing this problem realistically, by basing everything on the liturgy. I mean, it has become the very fabric of our daily life and routine, whether in the minor or major seminary. It is proving to be, for me, the great "equalizer" which unites all the participants more and more closely together in Christ. We have no cliques of any kind among us; and this is, I think, because the center of each day is the Holy Sacrifice, and its extension in the Divine Office.

MR. JAMES STEWART (Archdiocese of Omaha) : As a practical suggestion to aid in the development of us seminarians along the lines that have been mentioned, could we not, under proper guidance of course, discuss among ourselves the topic of the diocesan priesthood, its meaning, its special problems, etc., and from the theological and well as historical premises. It seems to me, we get only the general notions from our class in theology, and then in private discussion or study club work we concentrate on relatively secondary problems such as our work in Catholic Action, Rural Life, and Liturgical Revival. Would it not be more valuable to devote more time and attention to this specific question, perhaps building up a store of knowledge and

information culled from various sources that we could use with great profit later on. I am thinking, for example, of a bibliography composed of all the references made in recent encyclicals to the diocesan clergy and their special vocation and problems.

MONSIGNOR HELLRIEGEL: May I express my appreciation for your wonderful representation and interest in this Liturgical Week. It has been most encouraging and consoling to see so many future priests taking part in these deliberations, and speaks well for the future. Certainly when I was a seminarian, we never had opportunities like this. After all, when you come right down to it, isn't it true that the liturgical apostolate is simply the Catholic apostolate, in its most essential meaning? Yet strangely, as Dr. Pius Parsch recently remarked to me, mentioning liturgy or liturgical movement in certain circles is like waving a red flag in front of a bull. But the fault in this case, it seems to me, does not lie with the red flag! So you young men who are to take our place, will have to do better than we have done, with the greater opportunities that you are enjoying. Your responsibility is correspondingly greater. So meanwhile, in your preparation for that, may I encourage you to make the very most of your Missal, your Ritual, and your Bible. Study them carefully, prayerfully. Learn all that your professors offer you in their regard, but don't stop with mere scientific knowledge. Learn to view the Mass texts, for example, in their Eucharistic as well as in their individual historical or exegetical meaning, as parts of the sacrifice, widening and deepening its meaning. Later on, you will find this practice most beneficial for your sermons and instructions to the people.

BROTHER THADDEUS, O.P. (St. Rose Priory, Dubuque): Referring back to the idea of unity we need to stress, I wonder whether the Third Order tradition could be established among seminarians. The various branches of these, linked with the Benedictines, Dominicans, Franciscans, have a deep sense of unity among their members. Perhaps they could be set up, according to the wishes and preferences of the individuals and authorities concerned, in at least the larger of our seminaries for the training of the secular clergy, thus fostering the tradition of spiritual union and brotherhood in a more recognizable fashion.

MR. AUBREY HAWKINS (Archdiocese of New Orleans): I think we certainly should seek means of effecting intrinsic rather than merely extrinsic union among ourselves. For instance, if we find that waving Monsignor Hellriegel's "red flag" among the group causes objec-

tions, I would say you have a mere extinsically organized group. If we were internally united, which of course would have to be on a solid Eucharistic basis, this could hardly happen.

MR. ALFRED LEWCESKI (Archdiocese of Milwaukee): I would like to endorse what has just been said, in warning against mere organization on some purely exterior basis for effecting a deeper union among ourselves. Just as later on we must expect our people to become more closely united with Christ, with one another, with their pastor, through the Eucharist, in this same way too, it seems to me, we should cultivate fraternal union now. We don't need more clubs, study groups, associations banded together from some special purpose however worthy, as much as we need deeper and more fruitful union in things like Mass and Office, which is the very aim of our modern liturgical revival.

IV

SECTIONAL MEETING FOR THE LAITY

Chairman: REV. ALOYSIUS WILMES
Elsberry, Missouri

Discussion Leader: MR. JULIAN PLEASANTS
Notre Dame, Indiana

The meeting was opened with a prayer by the Chairman, Rev. A. Wilmes, of Elsberry, Missouri. Before introducing the Discussion Leader, Mr. Julian Pleasants, of Notre Dame University, he explained the purpose of the meeting, which was to encourage the laity to voice their opinions and discuss their problems together, freely and informally, as far as these came within the scope of the topics of the Week itself. Referring to the importance of lay action in the eyes of the

papacy today, he urged the audience, composed entirely of lay people attending the Week, to accept this challenge now in the form of applying liturgical ideas to their own situations.

DISCUSSION LEADER: We all welcome, I am sure, this opportunity for expressing ourselves, unembarrassed by the presence of ecclesiastical dignitaries. Though they have encouraged us to speak our mind, concerning the matters under consideration, by arranging this meeting, they have tactfully left us to ourselves, so that we would feel less inhibited. Not that any of us would have ideas about telling them what to do, as Abbot Columban warned against last night. But since we naturally feel more free to express ourselves when among our equals, it is hoped that such expression will be of benefit to the liturgical cause by making clearer what we are thinking about and hoping for. If the shepherd does not hear the bleating of the sheep, how does he know they are hungry? Now as to topics: I'm sure there is no dearth of them, but how about starting with the actual idea behind the Liturgical Weeks: that of encouraging mutual interest in and discussion of the liturgy? I mean, what would you think of trying to have more of them, on a smaller scale, and more local in character, perhaps shorter and at a more convenient time, say a week end?

MRS. JOHN RYAN (Conception, Missouri): It seems to me, there is a distinction between what you are advocating, and the work of the Liturgical Week. We do need get-togethers, opportunities for more familiar and "practical" discussion of these problems, such as might be afforded in a "Liturgical Week End"; but we also need such mixed and more formal gatherings as the Liturgical Weeks, which among other things give us a deeper concept of the unity of the Church, by bringing together a truly representative group from all sections of the country as well as all levels in the Church: prelates, clergy, religious, as well as laity. It is most important to have this feeling of unity, I think, especially as concerns the liturgy of the Church. We are more "one" in that, perhaps, than in anything else. I mean, in spite of our differences with regard to point of origin, state of life, nationality, we can truly meet on this level as closely united. But I think the shorter and more localized gatherings should be held too. Perhaps several of them, during the summer holidays, at a convenient place in one's area.

MR. DAN. KANE (Loveland, Ohio): Perhaps something could be done around the country like the Rural Life Conference originally did, to create interest. They had a team of experts, priests and laymen, to go to different places around the country, holding the same

sort of gathering or convention in various strategic localities. Perhaps the Liturgical Conference could get up a similar "team" and send it around.

MR. JOHN RYAN (Conception, Missouri): Regarding the purpose of these liturgical meetings, at least the national ones, I recall that they have always aimed at stimulating local interest which would later develop into a deeper and more "practical" interest on the parish level. They are patterns on a broad scale of what might be done on a smaller scale. But as lay people, I think we can make use of them to elevate somewhat our traditional ideas of priesthood, both that of the ordained clergy and our own. I mean, that they are not *principally* our teachers in doctrine and our rulers in discipline: these are our priests, which means our leaders in worship. They lead, but we follow, taking active and vital part in what they are doing. But we have to prepare ourselves for that role, we have to generate enthusiasm, we have to inform ourselves. For instance, take the Dialogue Mass. How is it going to get started in your parish? Will the pastor try to stir up interest in a group that knows nothing about it? It seems to me that, if we went to him and demonstrated our interest in the first place, he would be more likely to want it. In other words, we have to help him in our own way, by demonstrating interest, by showing how it would help us, by suggesting practical ways and means, and the like. This it seems to me, is the kind of obedience we should show our pastors: not merely a passive, supine thing; but active and alive. Or could it perhaps be called, an exercise of our passive priesthood?

MR. LEO FITZPATRICK (Clinton, Iowa): I would like to plead for the same thing, but for a different point of view. We laity sometimes fail, I think, to understand and therefore to sympathize with the problems, sometimes very grave problems, indeed, that our bishops and priests have. Now if we would regard it as part of our duty as sharers in the priesthood, to share their burdens also, at least to the extent of now and then offering special prayers and sacrifices for them, I am sure it would help. If you would like some special material on this matter I shall be glad to furnish it: just write to me in care of General Delivery, Clinton, Iowa.

DISCUSSION LEADER: Following out Mr. Ryan's remarks, how about the encouragement needed by our fellow members of the laity, as well as our priests? Children of the family need to encourage one

another to do what is right, as well as to encourage their parents by the cooperation they give. What would we think, for instance, of priests who would perform only what they would be absolutely obliged to perform, after many long and careful years of training? So too we, who have had so many advantages, should not rest with doing what we absolutely have to do, liturgically: we should show a willingness not merely to attend Sunday Mass, for instance, without fail; but a willingness and an interest in making that attendance as complete and perfect as possible, led by our pastors.

MISS SARAH BENEDICTA O'NEIL (Chicago, Illinois): I am not in favor of having week end conferences, of the kind suggested, since it would tend to decentralize our religious life, take us out of the parish which is its normal center. When it comes to the sphere of religion I do not like getting away from my parish church. The National Liturgical Week is different: it is an important and necessary stimulation of interest, under the best direction and authority. But beyond that, I think we should do everything on a parish level. There are too many things nowadays, even in Catholic circles, that tend to break up our parish and even our family life. For instance, the various Communion Sundays, one for fathers, another for mothers, another for their children. I think it is terrible to separate the members of a family in the performance of their most sacred religious duty.

MRS. JOHN RYAN: I would like to emphasize what was said about mutual encouragement among ourselves. For instance, after the Easter Vigil Service which we had at our Conception Abbey parish last spring, a most inspiring service indeed, the reaction among the congregation was remarkable. It was the outstanding religious experience of their lives, according to the comments I overheard, and this voicing of inner feeling did much towards mutual encouragement, and I suspect, too, to that of our pastor. So if we could do more of this mutual encouragement, spreading the proper information about such things as active participation, without any crabbing or criticism but in a positive, enthusiastic way, it would, I think, help a lot.

MR. DAN. KANE: Since it is true that we as laity share in the priesthood of Christ, surely this should make us conscious of a certain dignity that we would not otherwise have. As Father Ehmann pointed out in his talk yesterday, we must beware of "dehydrating" the priestly ideal, but this applies to ourselves therefore, as much as it does to the clergy. Showing reverence for others outwardly on this basis,

for instance, is surely not out of place, especially in view of the false ideas of equality now plaguing the world. Not that we should become formal or stiff in our attitudes toward one another, or even towards the clergy. But there is a dignity we can and should cultivate in our manner of dealing with one another, that would, I think, help also in vitalizing our ideas of the priesthood.

St. Justin spent his youth and early manhood in the study of Greek philosophies before becoming a Christian, at the age of thirty, and the first great Christian apologist. He suffered martyrdom at Rome about the year 165. "The wicked have told me fables, but not as Thy law" (Introit). "I will destroy the wisdom of the wise; and the prudence of the prudent I will reject" (Epistle).

MRS. DAN. MURRAY (Cleveland, Ohio): Will someone explain the extent to which we as lay people can perform other priestly acts, such as, for instance, blessings? For instance, the blessing a father or mother can give their children: is this just a private act, or has it any higher value?

DISCUSSION LEADER: I do not think the point has ever been officially determined by the Church; but it seems to me, at least in the case of married people, there is a special meaning and value to the acts they perform in their official capacity. After all, they began by conferring a holy sacrament on each other! But just to what extent the family is a "littler church," in a liturgical sense I mean, has not, I think, been defined.

MR. JOHN RYAN: By inference it seems to me that when you as a parent bless your child, or lead in family prayer, you are doing something sacramental, since the Church has conferred special sacramental grace upon you in the sacrament of matrimony, and surely having given you this grace she wants you to exercise it. But just how much,

or how far this would extend, I would not worry too much about that. Certainly if you use the blessings and the prayer of the Church within your family circle, they will have a special value and sacredness. They are better prayers than you could invent, or find anywhere else, and they surely have a sacramental value, as for instance the many and varied blessings in the Ritual. These blessings must have been given to be *used!* Unless we are told otherwise by higher authority, I think we should use these sacramentals as much as we can, without being presumptious of course, but at the same time without worrying about just how much the grace is that we get out of it. And if in the Old Law, the parental blessing was so highly regarded, how much more it should be in the New, when the husband represents Christ, the wife, the Church!

MISS ROSE MCBARRON (Chicago, Illinois): In line with what has been said about trying to influence our fellow laymen, perhaps in this connection we could make use of the well-known cell technique in Catholic Action. I don't mean going around button-holing people, but just making use of what opportunities present themselves for talking about these matters and helping others, to share our knowledge, or to learn from them. I was particularly struck by Father Raban's reference yesterday, for instance, to the function of the *Amen*, as an expression of one's own agreement and intellectual approval. How many of our people understand this? How easily would they understand it, once given the opportunity to express it!

MISS MARY FRIEL: I think that, once we begin to take part in the Mass as we should, many of these other problems would work themselves out. Until that comes, we will continue to depend for everything upon the ordained priest, as we presently do, in most places at least, at Mass. Perhaps in this situation we might help by telling our pastor of our interest in following the Mass with him, if he knew that, maybe he would pace himself so that it would be more practicable for the people to follow him in the Missal, and then gradually would come the desire on both sides to do this more articulately.

MISS NOREEN PINE: If we as laity would concentrate on learning more about our part in the Mass, especially the principle of uniting ourselves spiritually in offering the Victim, rather than following the actual text, I think we would be making real progress. If we cannot keep up with the celebrant, who after all is doing his part, we can be content with making the proper acts within ourselves, of union with Christ in what He is doing through His representative.

MRS. NEAL KROLL (Green Bay, Wisconsin): Those of us in our area who have become interested in the liturgical movement have been given a wonderful opportunity of doing things, through the good offices of the Good Shepherd Convent chaplain. Every Saturday we are free to attend Mass there, where we have such things as the Dialogue Mass, the Offertory procession, Communion procession, Rogation Day processions, etc. There are not enough of us, apparently, for doing this in a single parish, so the group is gathered from interested people for a distance of twenty-five miles or so. This might perhaps be done in other places, to start off with.

UNIDENTIFIED PRIEST FROM UTRECHT, HOLLAND: I do not agree with the statement made a moment ago that the people should have no direct concern with what the priest is saying up there on the altar. What is being said, after all, is in their name, and on their behalf. Of course, if he thinks you are not interested, he will keep on going "on his own."

DISCUSSION LEADER: If we consider the celebrant our *leader* as well as our agent or representative, then we might be closer to the solution. In other words, if he is the leader, he can't do the whole job himself. He has to have us doing our part. In a way, we are as necessary as he is. If this were not the case, he could just hide away and celebrate in secret, all by himself. But being the leader of a community which is the Ecclesia, acting for its Head, his action has always this representative character, as opposed to the merely private.

MR. DAN. KANE: It has been my experience, gleaned in much traveling throughout the country in Catholic circles, that our priests are always most willing to sit down and talk over problems of mutual interest with us. Without any loss of dignity on their part, or presumption on our part, we can often get together and discuss matters of this kind, I have found, with great profit. And I'm sure that, once the priest is convinced that you are deeply interested in a stronger parish life, better united in Christ, he would be as willing to listen to you as he is when you have suggestions about the Holy Name Society or Bingo or the annual Chicken Dinner. Surely a meeting of minds and hearts on the higher levels would be mutually beneficial and welcome.

DISCUSSION LEADER: Perhaps if we could put ourselves in the pastor's place for a change it would help. For instance, supposing he wants to introduce the Dialogue Mass, or congregational singing: wouldn't it help him to know of the people already interested? If none of them have come forward, all he has to go by is the outward

conduct of the people at Mass. And judging by the way they are inclined to mumble the prayers after Mass, there is little to encourage him. Nor does he want to force participation on them. So I think our big task is first, to prepare ourselves for the role he would assign us, presumably, in such a restoration; learn as much as we can about it, then go and talk it over with him. Seeing our interest and readiness he might then have the courage to start. At least that worked in our parish at home: we went to the pastor with the idea, and found him delighted with it, and more than willing to cooperate. If we had not gone to him, he would not have had the courage to begin.

MR. M. KANE (Iowa City): In this connection I remember an experience I had with one of the pastors, when we wanted to start a Catholic Book store. When we first broached it to him, his reaction was negative. "You have no idea," he told us, "how many people come to me with propositions that are excellent in themselves, but that will only mean more work and headaches for me. If they would be willing to get behind it themselves, give it the sweat of their brow, instead of just a moral support, then I would be interested." So if we can convince the clergy that we are not giving them extra work but are willing to do our share of the job, maybe that will encourage them. For instance, do any of us realize how much *real work* there will have to be, before we can start a congregationally sung Mass? I mean, not just the musical side, but just in getting people willing to take part, making them feel at home in doing it? How many of us, for instance, take the trouble to make a newcomer in the parish feel at home?

MR. GEORGE BARTLEY (Lafayette, Louisiana): I wish to support what has been said about realizing the difficulties the clergy have, and the need they have of our support in prayer and sacrifice. If we find the pastor not doing things to our liking, perhaps by praying for him we will make better progress than by talking about it. But in our locality, I have found, it is more difficult getting the people interested in active participation, than it is in getting the priests interested.

MISS FRANCES KEATING (Waukon, Iowa): I think the fault lies mainly with the laity too. As a high school student, I have become interested in these things through our religious instructions, as have other students. But the tragedy is, when we get out of school, we are back where we started, due to the apathy of the laity who do not see much sense in it. Yet I think if we could take a poll among the peo-

ple who like myself have had such training we would be surprised at the favorable result.

MR. DAN KANE: I agree that this is a difficult problem, which calls for all the energy and imagination and planning we can assemble for the task. It may be that all the talent we have is being drained off into other channels, but once we realize the problem I think we can find a solution. For instance, take that parish environment mentioned by the previous speaker. Why could she not, later on, invite several of her former schoolmates, or those friends of hers who are interested, and talk the matter over in her home, perhaps even say Prime or Compline together afterwards?

MR. JOHN RYAN: I would like to express agreement with the sentiments of the previous speakers in regard to doing things rather than just talking about them. But I would also like to urge a certain amount of caution, or perhaps rather patience in looking for a final ideal result. These things will take time. It is indeed an inspiring outlook, the broad outlines of which are being presented to us here; but it will take long and patient labor to establish it in practice, on anything like a wide scale. In this work I think we must learn to be satisfied with a little progress, with quality rather than quantity. Boundless hope in final success, but willingness to go slowly, to meet with rebuffs and misunderstandings. Above all, willingness to learn from our mistakes, instead of letting them discourage us.

MR. DAVID DUNN (St. Louis, Missouri): In regard to the Offertory procession, to which so many references have been made during this Week, I would like to know its official status. Can anyone tell us whether we are allowed to have it, if the pastor is willing?

DISCUSSION LEADER: I think it is a matter for your proper ecclesiastical superiors to decide. We have it, for instance, at Notre Dame regularly during the Liturgical Summer School, and it is gradually spreading its influence. Perhaps some of you could tell of similar efforts.

MR. GEORGE HUMLER (Green Bay, Wisconsin): Referring to what we are doing already in Green Bay, which of course includes regularly the Offertory procession, I think the greatest task was one of proper preparation. Many of us were surprised, I think, to discover how little we really did know, after we had begun to prepare. A frequent custom — and most useful too — was to hold little meetings in the various homes, to study and practice together.

FATHER MATHIS: I am only eavesdropping here, but it is all most interesting to me. For a number of years now, I have been working on just these problems. For instance, introducing the Offertory procession. We started it at Notre Dame ten years ago in a very small way, but it grew in popularity every year, until finally they let us use the high altar in the main church instead of one of those small chapels in the basement. Then I was sent to be Chaplain in a Catholic Hospital, and you know, I learned there something I never realized before: the power and beauty of the last sacraments. They help us so much to view death in a truly Christian way, which is that of serene hope, confidence, even joy. Well, anyway, I do think you layfolk should learn how to approach us priests, without being afraid of us. We are human beings too. Don't hesitate to approach your pastor on any matter you sincerely think will help the welfare of his flock, of which you are one. Of course, in matters like the Offertory procession, there has to be gotten first the permission of the bishop. I would not exaggerate the importance, however, of this ceremony. The main thing is, as Father Howell said so well, to put *thought* into our giving, our offertory. The actual physical expression of this is after all, of lesser importance. As St. Augustine said, you are in that bread, in that chalice! The point to be sure of, is this: by uniting your intention, your will, in the Offertory, you accomplish it.

AFTERNOON SESSION

AUGUST 22

Chairman: Rev. William Busch

St. Paul Seminary, St. Paul, Minnesota

I

THE EXTENSION OF MASS INTO DAILY LIFE

Rev. Gerald Ellard, S.J.
St. Mary's, Kansas

The Christian system of grace was compared by its Author to a vine of which He is the stock, we, the branches, and able to produce fruit thanks to the circulating sap of the stock. In similar fashion the Apostle compared baptism to the action of engrafting shoots of the wild olive tree, that produces no fruit, into Christ, the true olive tree, and so becoming productive of fruit. By an easy analogy one could say that in this grace-system the sap of spiritual motivation can be "tapped" at differing depths of penetration, but it will be clear that it is only at the center that the sap is fullest and freest. Anything derived "off-center" is by that very fact deficient and diminished. Hence Christian piety in every age will be perfectly "centered" as ever the circumstances allow.

Now, one of the "centripetal" changes being effected by the liturgical movement in our days is described by Pope Pius XII in the introductory part of his encyclical on Christian Worship (1947): "And the worship of the Eucharist has come to be seen for what in fact it is: the source and centre of true Christian devotion."[1] At the very end of that long letter, in urging ecclesiastics to promote this liturgical apostolate, the Holy Father uses terms implying that Catho-

[1] *Christian Worship: Encyclical of Pope Pius XII, Mediator Dei, 1947:* translated by Canon G. D. Smith (London: CTS, 1949), p. 9.

lics must make an adjustment in their piety: "The august sacrifice of the altar is the principal act of divine worship, and must therefore be the source and centre of all true Christian devotion."[2]

For all of us who have grown up in the older era, before "the worship of the Eucharist came to be seen for what in fact it is, the center and source of true Christian piety," this growth in liturgical knowledge now involves the task of making the Mass to be the actual, psychological center of piety, to which all else is subordinated, in which all else is included. This entails diligent effort on our part in learning — and living — this vital association with the sacrificing Christ, and with the sacrificing Church in this particular grouping.

The priestly apostolate of Christ's Church includes the education of the young and the conquest of mission territories to Christ. In these two fields especially, the followers of St. Ignatius of Loyola have always distinguished themselves. The year 1556 marks the death of this great founder. "I am come to send fire upon the earth, and what will I but that it be enkindled?" (Communion).

When all is summed up, the thing that is "newest" in all this for most Catholics is translating the Offertory of the Mass into the deliberately chosen self-offering for following out God's will in one's own life setting. From this new, psychological point of view perhaps no prayer of the whole Mass is more important than that quoted from the three youths in the fiery furnace, *ut suscipiamur a te, Domine,* "that *we* be received by Thee, O Lord."

Incidentally, I had been a religious many years before I so much as heard of St. Thomas Aquinas' comparison of religious profession

[2] *Ibidem,* p. 82.

with sacrificial worship. Yet even with its constant, unremitting implications of self-giving, it is still less inclusive, even theoretically, than worship.

Of the many good books for aiding in this adult education, a very good one, I think, is Pêre Desplanques' *Living the Mass*,[3] recently published in translation in this country. It is a moving study of the Ordinary of the Mass and the ordinary of life, and how each is, or ought to be, related to the other. Partly by way of calling attention to the volume some paragraphs below are attempted somewhat in the style there brilliantly used. We see three persons, typical worshippers at weekday Mass, a pious and devoted wife and mother, the celebrant, and the server, and we observe each translating life into Mass, and the Mass into the current problems of their lives. It is August 22, Feast of the Immaculate Heart of Mary.

We first see Mrs. Blackwell, hurrying along to Mass, and, as she walks, saying half-articulated morning prayers: her earthly concerns center chiefly in her family: Jim, her husband; her sixteen year old daughter Gertrude; and her twelve year old son, Edward, all of whom were still asleep as she left the house, after putting the breakfast things in readiness.

"In the name of the Father and of the Son and of the Holy Ghost. Amen. O my God, I acknowledge Thee to be my Creator and my sovereign Lord, my first beginning and my last end . . . Whatever the Catholic Church believes and teaches, I also believe . . . I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting . . . O my God, I love Thee above all things, and my neighbor as myself for the love of Thee . . . I offer Thee all the prayers, works, and sufferings of this day, in union with the Holy Sacrifice of the Mass throughout the world, in union with all our associates, and in particular, that the world's hatreds be healed by Christian charity.

"Dear God, continue to bless and sanctify our home and our household, and preserve us all from sin and from harm. Bless Jim in his work and at home, his leisure and social associations, his Wednesday poker-club sessions, and his St. Vincent de Paul errands, as well as his fishing trips and all: God bless Him, and make him a better and better Christian, an even more companionable husband, and a center of neighborly strength . . . Bless Gertrude in her ever expanding youthful experiences, she being the current favorite (it seems) of the drugstore

[3] *Living the Mass*, by R. Desplanques; translated by Sister M. Constance (Westminster: Newman, 1951).

crowd. And continue to bless Edward, so rough and clumsy, but wholesome and good, despite all the rough edges . . . What is it the Apostle said: 'I am in labor until Christ is formed in you'? Until Christ be formed in me; fully formed, or, at least, more fully formed, in our family circle and household; until Christ be formed in me today and every day; let the sweet patience and forebearance of Christ shine out in me all day long; let the gentleness of Christ be echoed in my voice and manner, the devotedness of Mary's Immaculate Heart be reflected in me constantly as the calls and duties of the day multiply with every ring of the phone or doorbell, with each new task and challenge. And if that gossip, Mrs. K., should call, help me to be firm without being angry . . . So I shall offer this Mass for all our own needs, and those of all the parish, and those of the members of Christ everywhere . . .

"I will go unto the altar of God, sorry for my own sins, and those of all others, but deeply conscious of my part in this supreme Act of the great Priest and His members.

"I am humbly grateful, too, for Mary's saying to us those words of Hebrews in the Introit: 'Let us come with confidence to the throne of grace, that we may obtain mercy and may find grace for a timely help.' David's words, too, I see, are now being fulfilled even in our own family circle: 'My heart hath uttered a good word: I speak my works to the King' (Ps. 44: Introit) . . . 'that we who with devout minds celebrate the festival of that Immaculate Heart, may be able to live according to Thy own Heart' (Collect) in our family home. Does not Mary, too, echo those words of Wisdom long ago (Eccl. 24:24): 'I am the Mother of fair love, and of fear, and of knowledge, and of holy hope.' 'When Jesus had seen His mother, . . . He saith . . . Behold thy son.' Yes, Mother Mary, this, too, is thy family, thy Jim and Gertrude and Edward and I; keep us all in thy loving care, for He that is mighty hath wrought His wonders for thee, and holy is His name, and it is His Good Gift we shall now pay to God in our endless hymn of thanks." The *Credo* ends at this moment.

Father R., aging pastor of the aging St. Clement's, is sorely distressed and sick at heart, for the mailman had brought him a note yesterday, which he still carried in his Breviary, although its short message had long since burned its way into his soul. All night long he had fitfully read the words as they raced across his bedroom ceiling:

"Dear Reverend Father R.: —

In the interests of consolidation and economy it has been decided to close St. Clement's School, and to send the children by busses to a combination school at St. Henry's. Consequently you will please announce this at the Sunday Masses, and cooperate with the directions given for liquidating the obsolete plant. Thanking you in advance, etc. . . ."

"So this was it: 'It has been decided . . . to close . . . to send the children . . . to liquidate the obsolete . . .' The rumor, then, was only too true . . . I might have saved the school if given a chance to speak!

" 'My spirit hath rejoiced in God my Savior' (Offertory). Joy, joy, joy . . . for 'Mary had taken her stand beside the Cross of Jesus' (Gospel). . . . who, having joy set before Him, willingly endured the Cross, despising the shame . . . 'Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done' (Luke 22:42) . . . 'Therefore doth the Father love Me, because I lay down My life; . . . this commandment have I received of My Father' (John 10:17-18). 'Ought not Christ to have suffered these things and so to enter into His glory?' (Luke 24:26).

" '*Suscipe, sancte Pater*, receive this spotless host (to close, to liquidate the plant, to obey the bishop . . . in the interests of consolidation) . . . for my own countless sins, offenses and negligences, and for all here present.' 'We offer unto Thee, Lord, the chalice of salvation' (Not my will, but Thy Chalice, even with my school inside it! My heart is flaming, but my duty is clear).

" 'In a spirit of humility and with a contrite heart, . . . remembrance of the Passion, . . . and in honor of the Blessed Mary ever Virgin.' 'By means of this oblation make us an eternal oblation to Thee' (Secret, Trinity Sunday).

" 'Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.' (Where is the secret prayer?)

" 'We who offer to Thy Majesty the Lamb without spot, beseech Thee, O Lord, that our hearts may be kindled by the divine fire which in an ineffable manner inflamed the heart of the Blessed Virgin Mary, though the same Jesus Christ, Thy Son, our Lord. . . .' "

The Mass, as the memorial of Christ's death and Resurrection for the cleansing of our sins, and the endless proclamation of this covenant by atonement, is not the whole of the Mass-offering. For the Church, too, "as the nature of man requires" (Council of Trent), has here her sacrifice and oblation, one caught up, in a way, even to

the level of the Cross with its so precious burden. So true is this that the Church does not wait for the consummating moment of transubstantiation before offering herself to God, in visible tokens, as she proceeds to the sacramental enactment of the one Sacrifice of Christ, her sacred Head. Then, for ever greater union, she is not content without uniting herself, member by member, with that Head, and with one another in Him, in renewed Communion-union by the reception of the sanctified gift.

So, Mrs. Blackwell, presenting her generous personal and social sacrifices for the fulfilling of God's will as it touches her family-circle, Father R., here valiantly struggling with himself in the graceful acceptance of a humiliating order, and every Catholic present here in fact or in desire, is here caught up with the sacrificing Head, and learns to sacrifice self in sacrificing through Him, and with Him, and in Him.

Lastly let us look with reverent wonder into the mind of little eleven year old Peter now serving this Mass, and carrying out his functions in almost "sleep-walker" fashion. He had gone to bed quite late, after listening to the ball game on the radio, and he is still dreaming in the realm of strikes and balls. He had wondered in a dazed way what Father R. meant before Mass, when he said: "Pete, remember this is the feast of Mary's Immaculate Heart." It is just before the celebrant's Communion.

Domine, non sum dignus, ("Boy, I got the bell just in time!")

Domine, non sum dignus, ("The bell is fixed: it sounds better.")

Domine, non sum dignus, ("Yes, there are communicants starting for the railing. It's a good thing I didn't drink this morning. Now I can go to Communion, and fill the wish that Mary made of the Fatima kids, to go to Communion often for the peace of the world, and devotion to her Immaculate Heart. I'll offer this Communion for all the sinners in the world, especially here and in Russia).

"And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly" (Matt. 26:75).

"Confiteor Dei omnipotent, . . . to blessed Mary ever Virgin, and to you, father, that I have sinned excxeedingly in thought (wanting

to steal that glove,) word (that lie yesterday) and deed (being such a hog at dinner), through my most grievous fault, and therefore I beseech the Blessed Mary ever virgin . . . and you, Father, to pray to the Lord our God for me."

Pardon, absolution, remission, keep us in Thy peace.

"I remember now what Sister read us from that Fatima book: 'Sacrifice yourselves for sinners, and say often, especially when you make some sacrifice: O Jesus, it is for Your love, for the conversion of sinners.' Dear Lord, I won't even turn on the radio tonight: I'll offer that up for peace and for sinners.

" 'Say but the word, and my soul shall be healed.' Yes, say but the word and my soul shall be healed! Now let me pray for these communicants as I hold the plate for them: for the Sisters, for old man Schiffers, for Mrs. Blackwell, for these kids."

As little Pete struggles in carrying the big book back to the Epistle side again, we may glance over his shoulder and read, at the Postcommunion: "That by the intercession of the Blessed Virgin Mary the solemn feast of whose Immaculate Heart we now celebrate, we may be delivered from present dangers, and obtain the joys of everlasting life through Jesus Christ . . . who was made flesh and came to dwell in our midst."

So, whether we be weekly or daily Mass attendants, it is in Christ's glorious company, with Mary, His Mother, and Father R., and Mrs. Blackwell, and little Peter, we shall walk out into the daylight to carry the promises of the Mass into the fulfilling of the Christian duties.

DISCUSSION

CHAIRMAN: Father Ellard has used very effectively, indeed, the method introduced by Father Desplanques in his remarkable book. Perhaps some of you could adduce similar examples?

MRS. STRUBLE (Minneapolis, Minnesota): One practice we could all adopt, along this line, is surely the use of the Saint's day for dating our letters. When writing to people who would not understand, of course, we would have to insert also the calendar day. Then, too, how often most of us who use the daily Missal have been struck with specially timely thoughts, of instant practical application, in the Collect, or some other part of the Mass for a particular day. Well, we could pass that on to someone else whom it might help; in a letter,

for instance, to some dear friend or member of the family; or as a greeting for some special occasion. Then, the times when we are deeply hurt, say, by some unjust recrimination: how it helps to be able to recall that, on the same morning, you had in advance placed in the chalice your sorrows, as well as your joys, of the coming day, to become more united in His Sacrifice! What a relief to know that all your suffering has been thus sanctified! And before I close, may I add my word of appreciation for all that *Orate Fratres* has meant in my life, and that of my family, through the years. It is the most precious and helpful publication that comes to our home. And the beautiful "dining room print" published by the Liturgical Press is a constant inspiration — it should be in every home.

SISTER M. AIDAN, O.S.F. (Briar Cliff College, Sioux City, Iowa): I would like to add my very sincere and grateful appreciation to what Father Ellard said so well about Father Desplanques' book. But it has to be prayed, rather than read. Its stressing of the Offertory, in which we should offer all our previous day as well as the day now beginning, is most important and practical for all of us, I believe.

MISS NOREEN PINE (Chicago, Illinois): Knowledge of the various virtues and the gifts, in accordance with our circumstances, is important, too, it seems to me. Unless we know the principles upon which conduct must be based, we cannot hope to succeed in practicing these high ideals. Carrying the Mass into our daily lives, in short, should, it seems to me, be based on a knowledge of the various virtues and spiritual qualities that are involved.

II

DISCOVERING AND FOSTERING VOCATIONS

REV. GODFREY POAGE, C.P.
Chicago, Illinois

A FEW years ago James Hilton wrote a best-seller entitled, "Goodbye Mr. Chips." It was a beautiful, touching story of a teacher who molded young lives and gave his utmost to the task. In the concluding chapter of the book Chips lay dying, and as his friends gathered about his bedside two of them, in a whis-

per they thought he could not hear, remarked: "'Tis a pity old Chips never had any children." Thereupon the old man roused himself, and with eyes glistening murmured: "Children? Why, I've had more of them than any parent I know. Thousands of 'em . . . thousands . . .," and as his voice trailed off, living memories thronged into the room. The generations he had served rose up to call him blessed. Chips had lived a full life, and the smile of success was on his face as he passed away.

Everyone found a simple and wholesome message in that story, especially those of us who deal with youth. For we, like Mr. Chips, have no natural children, only spiritual ones. And at death we, too, want our spiritual sons and daughters — other Christs and Marys — to rally around us and cheer us with the reminder that they will carry on our ministry. Nothing, though, will come of such dreams, unless we make definite efforts to raise up a spiritual progeny. We must have clear-cut objectives and practical means of attaining them, else ours will be a "childless" ministry.

In an effort to help us, the Holy See in recent years has issued more instructions on the nature and development of vocations, than during any equal period previous. One point especially stressed in these directives is the nature of the "call."

As we know, an individual soul can learn of his or her vocation either by (1) revelation; (2) inspiration; or (3) supernatural election. The first two ways have been designated as "extraordinary" and, hence, beyond our consideration here. The mode which has been defined for us as the normal way in which a vocation comes to a boy or girl is supernatural election. That means a boy or girl makes a free and personal choice of imitating Christ, under the guidance and excitation of actual grace.

God's calling of a soul, therefore, consists in His giving of actual graces, prompting that soul through the infused virtue of prudence to choose the priesthood or religious life as the best state in which to serve God, save one's soul, and achieve happiness.

The role of any priest or religious is to recognize those whom God has chosen and give them guidance and encouragement. For regardless of how blessed naturally and supernaturally our youths are, they will not love and desire what they do not know. In plain fact, most of them do not know what the priesthood and religious life really are, though they may come in contact with priests and religious daily. What they see are the externals, which do not appeal to them. They

notice, for example, that many diocesan priests are burdened with debts and worries, confined to the rectory, living alone and neglected. They watch Sisters and Brothers struggling in stuffy classrooms for eight and ten hours a day, only to spend the evening in domestic work at home. They see that nursing Sisters are grievously overworked and that Lay Brothers are often treated like undertakers. It is not a vocation that is humanly appealing! So as directors and guides of these youths we must give the proper view of the service of God and fire their enthusiasm.

This judging from externals has become one of the principal reasons why so few young men and women nowadays show an interest in the priesthood or religious life. It is hardly fair to claim that the world is more sinful or that temptations are more alluring; we must admit that our prospects are more critical! God has blessed many of them with natural and supernatural fitness for the life, but they do not want it. Through misjudgment, ignorance, or prejudice they fail to cooperate with the graces that are offered.

"I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ" (Epistle). St. Francis of Paula, founder of the order of Minim Friars, celebrates his feast day on April 2.

By way of experiment let us each think of any hundred teen-age Catholics we know. Only a small percentage of them would have to be eliminated from a consideration of the priesthood or religious life because of physical handicaps. Certainly there would be no more than ten percent. Then taking the widest possible margin we might have to eliminate another thirty percent because of lack of intelligence or

psychological unfitness. Perhaps unwholesome environment and family background would eliminate another twenty percent. Still another twenty percent might have to be dropped because of parental opposition. We will even add ten percent more for any reason you can think possible.

After every possible elimination we still have ten Catholic youths out of every hundred who are blessed with all necessary health, intelligence, and moral fitness. They could become priests, Brothers, or Sisters. Why, then, is it that only one out of every hundred Catholic boys or girls follows a vocation to the priesthood or religious life, whereas ten or more are qualified? God has not neglected His Church. The grace is not lacking nor are the prospects wanting. It is simply that ninety-nine out of every hundred Catholic boys and girls do not know what the priesthood, brotherhood, and sisterhood really is. Therefore, they cannot love or desire it. But if we give them the necessary information and arouse their enthusiasm, they will respond.

It is not the purpose of this paper to demonstrate the methods of giving a vocation talk. It is presumed that each of you here this afternoon properly understands the nature of the priesthood and religious life and knows how to present it appealingly to youths. Each of you found something in your vocation to arouse your enthusiasm. Give that to the boys and girls you meet.

You priests, for example, did not enter the seminary because you were afraid to work in an office or factory. You Sisters did not choose a cloister because you were disappointed in love. Rather it was the other way around. Each of you had more opportunities for success in life than boys and girls less blessed. You were so much in love with living that only one thing would satisfy you — your present vocation. You fell head over heels in love with Christ, and nothing would do but follow Him! Develop these ideas in your instructions to those entrusted to you.

My purpose is to sketch briefly the principles of guidance and the techniques of promotion. But I realize that in this matter I may not have as much experience as some of you present, for I can count only fifteen years in vocational work, starting in 1936 with the development of Vocational Correspondence Courses and highlighted in 1941 with the organization of the first Vocational Clubs. But during this time I have been privileged to meet and study with the most successful recruiters here and abroad. From them I have received great help and the fruit of their experience is what I offer you.

First of all we should be "accessible." By that is meant not only physical but also psychological accessibility. Our vocational contacts will be with boys and girls who are turning into adults, and we must remember this fact. Teen-agers have the virtues and weaknesses of children, together with the physical build and self-consciousness of grownups. For this reason we will need everything that child psychology has to offer, coupled with the understanding and sympathy we save for older people. For example, we will need to smile often in their company. A smile tells young people that we are feeling fine and glad to be with them. Then we will give them a little word of praise occasionally for something they have done. This pleases them and makes them happy to have us near.

Such graciousness is in part natural and in part cultivated. But it can never be developed, unless at rock bottom there is a real liking for boys and girls. Your interest in them must be so sincere and so genuine that they cannot help feeling it and liking you in return. Unfortunately, the world is full of adults who think the one way to handle boys and girls is to cow them with stern looks and threatening mien. But what success do they have? They get the unenviable name of "sour-puss," and arouse only fear or distrust in their charges. As directors and guides of youth they are hopeless!

A Sister once came to me on the verge of tears and exclaimed: "I have tried so hard to make those brats in the seventh grade like me . . . but it's no use! What shall I do, Father?" It was not nice of me, but I laughed at Sister. The situation was ridiculous! Every morning this teacher walked into her classroom with the epithet "brats" written across her face, and then expected her pupils to beam at her. They sensed that she disliked them, and naturally shied away from her duty-prompted devotion to their interests.

On the other hand, if a priest, religious, or parent really enjoys being with youngsters, it will not be necessary to advertise the fact. Boys and girls sense it immediately and come gladly. When they see interest and sympathetic understanding in the eyes of their director, teacher or parent, words will be unnecessary. They will know where they can receive help and on their own initiative will come seeking it.

If, by any chance, you do not "have a way" with boys and girls, take time out and watch someone who has. Observe how the most popular guides of youth react to the attentions of their admirers. See how they smile, laugh, and give themselves to their charges. One of the surest ways of winning young people to yourself is to put your-

self out to do things for them — things that require time, energy, and thoughtfulness.

Our present Holy Father, Pope Pius XII, when going as Papal Legate to the 32nd International Eucharistic Congress in Buenos Aires, spent his travel time in studying Portuguese. That enabled him to speak to the youngsters on Children's Day in their native tongue. Afterwards he joined them for chocolate and rolls, and it is no wonder that when he tried to leave they cheered him for fifteen minutes!

In like manner, if you want the attention of those with whom you come in contact, you must take time out to learn the things which interest them. Baseball scores may be only a mystery to you, or the latest song hit a big distraction, but your teenagers are wrapped up in such things. It stands to reason, then, that they will like you more, if you know the difference between the American and National Leagues, or can tell them what to expect when their favorite bandleader gives the downbeat.

Once you have won over the boys and girls, you must lead them through a program that will deepen their spiritual life and impart adequate instruction.

Young people know what natural love is, so it may be helpful to take an example from what they see around them to show what we mean by this spiritual growth. Joe, for instance, who works at the corner drugstore, meets Peggy, the millinery clerk — and their worlds are suddenly changed! In his eyes she is the most wonderful girl there is, and to her he seems the prince for whom she has been waiting. Going for a walk or to the movie, which used to be dull or only mildly interesting to both of them, now becomes high adventure. The reason for this change is "love," and by drawing out the parallel you can show how a love for Christ will work similar marvels in their own lives. As your thought develops, the more promising ones will respond.

This, of course, presupposes that you portray Christ as a living, vital personality. It is not enough to insist on the value of souls, or to stress the worthlessness of this world's goods. Such abstract principles rarely inspire one. But love and admiration for a Person does, so that should be the basis of the appeal.

This, you may recall, was Christ's own method of recruiting. "Follow Me," He told His first disciples, and only after they had been charmed by His company, did He explain the principles on which

their lives were to be based. The point is that He first urged them to "come and see." After they had been with Him, it was easier to accept His way of life. The joy they felt in His presence was inducement enough to make them want to lead it.

In like manner, then, if we want our young people to love Christ and desire to be with Him in His Eucharistic Sacrifice, we must give them experience in offering it. Explanations will have to be given, but they should be presented in such a way that the youngsters can see what it is all about. Practices, like the *Missa Recitata,* should be utlized, along with the other techniques which this Liturgical Conference offers for arousing interest and maintaining attention.

Challenges, too, should be used, especially in getting more frequent attendance at Mass. If you merely ask the youths to go oftener, no one is likely to respond. But if you propose a special intention — "for a vocation" — and then challenge them to win such a grace for one of their number, they will be more interested.

Communion, also, should be stressed as an integral part of the Holy Sacrifice, and the youngsters encouraged to go as frequently as possible. However, care should be taken that the reception of the sacrament does not become automatic. A really fruitful Holy Communion demands a proper disposition in the recipient. Christ will not force His blessings on an unwilling or distracted heart. So by stressing the proper preparation, you can do a great deal toward insuring that the boys and girls receive it fruitfully and devoutly.

As for vocation prayers, they are simply a waste of time, if rattled off in a dull monotone and without reflection! It has often been a shock to me to intone the Hail Mary before a teen-age audience and hear a distracted jumble coming back by way of response. Where this has happened, it has been due to carelessness on the part of priests or Sisters. They have simply failed to instruct their charges in the proper form of prayer and neglected to train them in devout and clear recitation.

When encouraging private prayer, it will be well to stress aspirations — especially to the younger children. Many boys and girls have the erroneous idea that to pray means to say the rosary or the Stations. Not having time for such exercises, they give up altogether. But none of them can object to adding an aspiration — "Dear Jesus, help me to become a priest (Brother or Sister), if it is Your holy will" — to their morning and night prayers. Said with sincerity this prayer will accomplish far more than longer, more distracted ones.

Once you have aroused interest and deepened the spiritual life of your charges, you must follow up with adequate instruction. Boys and girls must be told about the priesthood and religious life in a way that will leave no question marks in their minds. So many teen-agers, who are well informed about other walks of life, are surprisingly ignorant of the nature and work of the priestly and religious state.

Last Sunday I had four high school boys to serve my Mass, and while talking with them I asked if they could tell me the purpose of the contemplative life. One was bewildered, and the other three were hazy. As for signs of such a vocation, all four were in the dark.

I think this case is typical of most teen-agers, so we should make our instructions meet their need for information. Youngsters want to know: "Do you have to pray much? Are the studies hard? Do you get much time to play? How are the 'eats'? What happens when you have finished your course"? . . . so these and other questions should be anticipated and answered.

The signs of a vocation should also be treated, and foolish doubts dispelled. Even entrance requirements ought to be explained. Particular attention should be given to the obstacles many of the boys and girls will meet. Parental opposition, as you know, confronts many of them, so there should be a thorough treatment of the matter. There should be an explanation of the limited rights of parents in this regard, and suggestions as to how they can be worked into a more reasonable frame of mind. Poverty, too, should be treated very thoroughly, and the youngsters shown that it is no hindrance to admission in most seminaries and religious institutes. Finally, there should be an explanation of the various apostolates, concluding with an appeal for generosity in following God's invitation.

ST. NICHOLAS OF TOLENTINO

"To intensify these purposes and to arouse, particularly through the lay groups presently existing, the desire of promoting, safeguarding, and assisting ecclesiastical vocations," the Holy Father has established in the Sacred Congregation of Seminaries and Universities, the "Pontifical Work for Vocations." Under the

direction of Cardinal Pizzardo this Work seeks to disseminate the right knowledge of the dignity and necessity of the Catholic priesthood; and to unite the faithful of the world in common prayers and pious practices for an increase of vocations.

Religious are asked to offer this "Work" a share in their prayers and good deeds. Interested lay men and women are encouraged to a particular observance of the Ember days and special days of prayer for vocations. The sick are asked to offer their sufferings, while children are taught to do the same with their prayers and sacrifices.

Priests are urged to take advantage of the opportunities of treating of the matter of vocations in retreats, novenas, and conferences. Through the "Work" they can learn of the works and methods of other promoters, and obtain explicit direction in their various endeavors. It is the intention of the Holy See to leave each spiritual director to continue in his or her chosen field, but to facilitate the work of all by securing general cooperation.

Those who may wish copies of the "Statutes and Norms" of this "Pontifical Work for Vocations" may obtain them by writing to our office.[1] The point, though, that I would like to make is that vocational programs and techniques are beyond the experimental stage. The Holy See has an integrated program and tried methods for those who want explicit direction. This help is available, if you but seek it.

In conclusion, I would like to point out how Christ spent the greater part of His ministry training twelve men to carry on His work. And the thought comes to me: Can we do any better in our own endeavors?

The saints learned this lesson and learned it well. They did not confine themselves to what they could do personally. No! They raised up sons and daughters to spread their ideals and continue their mission . . . Benedict, Bernard, Dominic, Francis, Clare, Ursula, Ignatius, Theresa, Paul of the Cross, Vincent de Paul!

What a glorious thing it would be if each one of us could imitate them to the extent of gaining just one more worker for Christ! With 43,889 priests getting another apostle, 7,620 Brothers doing the same, and 152,178 Sisters duplicating their number — a new age would dawn in the Church! We would see once more a growth like that of the apostolic era!

This is not a far-fetched dream, for it is part of Christ's sublime

[1] 5700 North Harlem Ave., Chicago 31, Ill.

economy to use our hands for His hand, our feet for His feet. Our voice He makes His voice, and our energy becomes His energy, and our productivity becomes His productivity! Let us not, then, disappoint Him, but become fit instruments and capable recruiters.

DISCUSSION

CHAIRMAN: Thank you, Father Poage. I shall now turn matters over to Father Sheehan, who is to lead the discussion.

FATHER SHEEHAN: I regret we do not have more time to develop the many practical points suggested by Father Poage's fine paper. Incidentally he did fail to enlighten those of us who may suspect we have a higher vocation, namely to the fullness of the priesthood, in respect to the technique of carrying it out! Seriously, I don't think there can be any doubt that the home must be considered the first place in which vocations should be fostered, and probably there preeminently by the practice of the virtue of religion, the "liturgy of the home," prayers in common, observance of feasts and seasons and other sacred occasions in a family manner, and all this flowing from actual liturgical practice in the parish church (such as you would get in parishes like that of Holy Cross, St. Louis): can anyone enlighten us further on some of these points?

MR. JOHN RYAN (Conception, Missouri): We should, I think, broaden that word "vocation" to include every task God has given the lay person, as well as the clergy; and especially that of marriage. If the children can see in their parents a truly selfless, generous dedication to their task of raising children for God's Kingdom, I feel sure they will be further inspired to embrace the theologically higher categories of vocation. If parents would give a living example of the same Christian love that is mentioned in the marriage rite as resembling that of Christ toward His Church, and explain this, on suitable occasions, to their children, perhaps pointing out the similarities between it and the espousal of the nun with Christ by her vows, between it and the complete dedication made by a priest to Christ and the Church at ordination, perhaps we would get more and better "vocations" in the generally accepted sense of the word.

FATHER SHEEHAN: I have been asked to mention, for the Sisters' benefit especially, the various Summer Schools where the principles being emphasized at this gathering are taught at greater length, as for instance, the Workshop in Education at the Catholic University dur-

ing June, in which Mr. Ryan is active; Father Mathis' Liturgical Summer School at Notre Dame during July; and Father Leonard's School of Social Studies at Boston College during July and August.

EVENING SESSION

AUGUST 22

Chairman: Rev. Noel Gascoigne
Wellington, New Zealand

Chairman: I wish all of you to know how deeply I esteem the privilege that has been accorded to me — the privilege represented by the invitation of your National President to act as Chairman of tonight's session of the Liturgical Conference. I accepted that kind of invitation not because I recognize any worth in myself to honor adequately such an office, but because I wanted to bring home the universality of the Church of God.

In the course of this National Liturgical Conference, we have heard many times those majestic words of the Leader of mankind that His Gospel, the good tidings of a new and resurrected world, voiced and proclaimed by His apostles, would go forth *usque ad ultima terrae*, even to the uttermost parts of the earth. It is from the *ultima terrae* that I come: on the far flung rim of earth I was born. In New Zealand, southernmost civilized land, I first heard the message of redemption, for it was there that I was incorporated into the mystical body, that same raceless, classless body of which you Americans, as well, are members. And it is from that *ultima terrae*, New Zealand, fulfillment of Christ's prophetic message, that I rejoice to bring you the only word that should fall from lips that are Christian, the word *love*, representative of the one power that can bind man with man, irrespective of race and nationality, into the fellowship of the sons of God and brothers and sisters of Jesus Christ.

I understand that in a sense this is a historic moment in the history of the National Liturgical Conference of America, in that it is the first time that such a Conference has been addressed by a New Zealander.

Would that a worthier spokesman of the land of my birth could have instituted that history. Yet the Master will ever act consistently — "the weak things of this world" has He chosen. I am humbly and deeply grateful to Him. America has given me every kindness and surrounded me with the warmth of the great heart that is America.

The conversion of the Russians from paganism to Christianity dates back to the reign of St. Vladimir, who permitted Greek clergy to come into the country to evangelize his people. St. Vladimir died in 1015. "Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him" (James 1:12).

For nine months have I been in the United States. Along with other fields of research, I have been engaged in one particularly interesting, and that is the examination of the impact of John Dewey's philosophy of education upon the American public school system. That research provided one of the main purposes of my visit. Such being the case, and in further consideration of all America has given and meant to me, Dewey looms in my mind almost in the role of a personal benefactor. In all my trenchant criticism of his philosophy, I must not forget that he did me one good thing; he provided one of the main reasons for my coming to your great country, and in so doing, opened the way to my achieving a heart's desire of many years' standing, ever since I began reading the Proceedings of your Conferences, and that was one day to be able personally to participate in a National Conference, and like Saul at the feet of Gamaliel, sit and drink in the wisdom and the glory of the liturgy.

I have been asked would I have

a few observations. If by that invitation, you mean observations of the American scene, would you pardon me if I extend the scope so much wider and speak a few words on that wider world of which your country in these last few, fateful years so clearly has been given the leadership? I feel it is only against the lowering and sombre background of the world menace, that we can hope to appreciate the majestic and salutary role the liturgy is called upon to play, and for that reason, the primary importance of the work upon which you are engaged and to which you have so selflessly dedicated your talents.

It has fallen to our lot to live in hours of peril, peril perhaps greater to the cause of Christ than anything which has occurred since Satan struck the Christ in the hours of the Passion. It is not without point to remember that Christ overcame His adversary in that supreme moment upon whose outcome hung the whole question of a world's redemption, by the performance of the zenith act of the Christian liturgy. Christ slew evil at its height by the offering of a sacrifice which today is the Sacrifice of the Mass. Is that consideration, that fact, not pregnant with meaning for these hours of danger? I think you will agree with me when I submit that it is. Let me give a personal reminiscence.

I can never be too grateful to a kindly God that He so disposed my life some years ago that the path of my life's pilgrimage crossed that of the late Father Edward Leen. With that generosity of soul which was so characteristic, he did for me what the reading of a book had done for him years before at the University of Louvain. He took the scales from my eyes and showed me for the first time the inner meaning of grace, and as a consequence, the hidden mystery of which Paul the Apostle had written, the mystical body. It is to him that I trace my interest in the liturgy. The flame of love for things appertaining to the worship of God which Father Leen ignited was powerfully fanned by another priest whose recent passing the whole Liturgical Movement deeply mourns. Amid the sylvan setting of the little, old world village of Alton in Staffordshire, England, I spent several weeks with the later Father Samuel Gosling, that valiant and noble priest who fought such a gallant battle for the vernacular in the liturgy. May a merciful God give peace and rest at last to one who fought the battles of the Lord. The mention of Father Gosling is somewhat of a digression, yet it is one for which I do not apologize, but rather rejoice at this opportunity of paying tribute, in a setting in which he would have felt much at home, to one who loved the Church, meas-

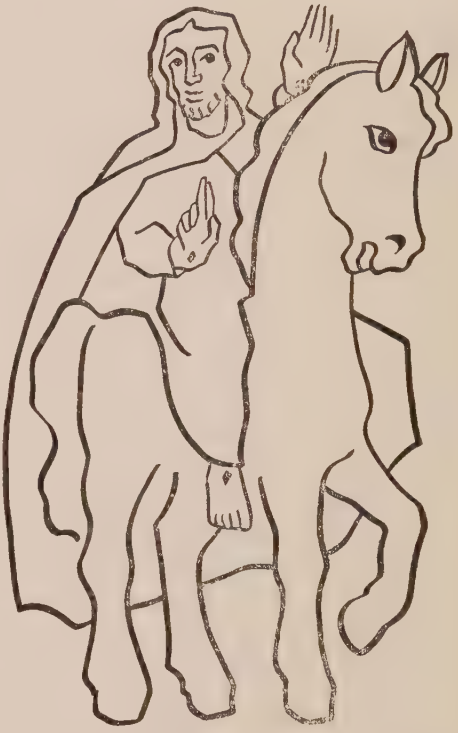
ured the perils that beset it, and fearlessly gave of the greatness of his mind.

But to return. I vividly recall that afternoon in Edward Leen's study, when he ceased his pacing, swung round and said to me, "Father, do you realize that Christ did not say, 'The gate of hell will not prevail against it'? Rather did He say, 'The gates of hell will not prevail.' Surely He implied by that use of the plural, that the mode, the type, the technique of attack would constantly vary as the years swept on. In shaping all our educational policies, we must first ask ourselves, 'What is the particular gate of hell that struggles for the mastery in our times,' and in the light of what it is, we must counter with the particular weapon of the Christian armory best designed to defeat it."

In the light of that which overshadows and menaces the twentieth century, one can see silhouetted and limned the importance of that which occupies the National Liturgical Conference of America. For the particular gate of hell that hammers at the City of God in our times is something of which Christendom has seen no parallel in the centuries that have flowed since Christ. It is the attempt, satanic in origin, to weld all humanity into a unity, at once classless, godless, and materialistic. It can be called collectivism; it can be called socialism; it is far more accurately termed Communism. Analyze the Latin derivatives of that word, and you will see what I mean. It is the first attempt on a massive, world-wide scale to bring all things and all men under the power of an atheistic Caesar. For the things of God, "there is no room in the inn." For the individual dignity of man, it has nothing but contempt, but for mankind as a unity composed of lost individualities, it has the semblance of worship. It is not for nothing that its symbol is the clenched fist. Let me show you why.

I ask you to note this hand of mine, with the fingers erect and outstretched. I ask you further to assume that each of these fingers, separate and distinct, stands for the human individual, his personality respected and his individuality not condemned. Such a state of affairs is anathema to the twentieth century gate of hell, and so exerting its power it acts upon man in something of the fashion of this slowly closing hand. Note that my fingers are being lost to sight; they are losing their erectness, they are becoming twisted, bent, and as it were deformed. They have now been lost to sight as individual things; they have been welded together into this menacing mass which is represented at this moment by my fist. There in that clenched fist is the

symbol of today's gate of hell. But take note, brutal as it is, meant to wound human beings as the human fist is designed, it is nevertheless a unity. The human fist was never meant to strike an animal; it was meant to hurt and degrade human flesh or the human individual. And that precisely is the effect of this massing unity of which I speak. Whenever it touches the human individual, its touch brings degredation; its touch brings deformation and the loss of human individuality. The individual has been lost in the mass. But it is upon that mass, that hideous unity which is Communism, that we Christians must rivet our gaze, and address to ourselves the mighty and salient question, "How can we become unified, how can we end our sense of individualism and recapture the sense of Christian community in order to match and meet the onward march of this other communal thing?" I can think of no question more vital, no solution more imperative.



"And I saw heaven standing open; and behold, a white horse, and he who sat upon it is called Faithful and True, and with justice He judges and wages war" (Apoc. 19:11).

It is not the first time that Christendom has been faced by something unified and hostile, but it is the first time that Christendom has ever met a unity that is not merely hostile but utterly alien, diametrically opposed to the philosophy and outlook of Jesus Christ. Before the sweep and vision of the mind of Paul the Apostle, there loomed a unity, hourly growing more inimical to the Nazarenes. It was the unity of the Roman Empire, a unity forged and hardened in the furnaces of martial might and made enduring by the genius of Roman law. We ask ourselves how did

this little man, indomitable, tireless, dynamic, react to the gate of hell which he saw so early in his apostolic career looming ever more menacing upon the horizons? We have but to read his letters to know. The vessel of election spent himself and was spent in inculcating a spirit of community, in converting what might easily have been a rabble into a fellowship of the sons of God. He taught in season and out of season the doctrine of Christian community; he taught the followers of Christ the doctrine of the mystical body. Could we imagine Paul tolerating "dumb, silent spectators" at the Masses he offered in their presence? Would he have jettisoned in that perilous hour which cried for unity the welding force of a laity actively participating in the sacred mysteries? Would he have neglected to stress, in teaching the Eucharist, that the reception of one and the same Bread places the Christian communicant not merely in union with Christ, but through Christ and in Christ, with all others who have shared in the same banquet? Again, we have but to read his letters to find the answer.

It is said, with what truth I know not, that when Nicolai Lenin lay dying, there came to him the full horror of the Frankenstein monster that he had been so instrumental in unleashing upon humanity, and with a clearer, nobler vision, he remarked in remorse that the world needed another Francis of Assisi. Every age needs a Francis of Assisi, but if there be one saint whom the world needs now in this desperate hour, and indeed in every country, it is another Paul unifying the Christian body and preparing it for the onslaught of something communal more hideous and diabolical than that which faced the Apostle of the Gentiles. There is only one answer adequate to an atheistic unity, and that is a theistic unity, a mystical body realized and made actual to the minds of men. If a disciplined army invade your coasts, there is no chance of survival if all that you have to throw against it is a rabble of individuals with no cohesive force. If the gate of hell of Communism is battering at the City of God, then the ramparts will alone stand secure if they are manned by Christians with the same sense of cohesion as Paul gave to the early Christians.

In the light of this analysis of the peril of our times, perhaps now we can see the force of the injunction, sadly unheeded, of Blessed Pius X that the laity should be brought to the very founts of Christian piety, and given active participation in the sacred mysteries. Perhaps now we can see the tragedy of the words of Pius XI lamenting that twenty-five years had gone by since that clarion call to the liturgy of

his predecessor, and in those twenty-five years while the enemy massed in unity so little attention was paid to his words. And perhaps now we can see the force of the encyclical on the mystical body of Pius XII, written amid a disintegrating world, disintegrating as regards Christianity, but integrating and massing in the East against all that for which Christ stood and died. Are we surprised that immediately following that encyclical there came another, the direct consequence of the first, *Mediator Dei*? For man being man can only be brought to the spiritual through an incarnation. He needs a sacramental approach, the use of visible signs, and the liturgy is that which sacramentalizes for man the doctrine of unity, the mystical body.

I have said at the beginning of this address that you are engaged in a work of the first magnitude for the very life and welfare of Christendom. There is no work more important than yours. Give to the world through the liturgy and the preaching of the mystical body its lost sense of Christian community, and we need fear no foe, however diabolical. The storm may break over the world as it has broken over the lives of our brothers in Eastern Europe, but unified, living the liturgy, we shall ride out the storm and survive. Amid the floodtides of hate that are generated in the Kremlin, we shall find in the doctrine of the mystical body, actualized in the liturgy, the one ark that will not be engulfed. Members of the National Liturgical Conference of America, I salute you. Bend yourselves to the task as Paul did. *Prospere, procede et regna!*

THE PEOPLE'S PART IN THE MASS

REV. BENEDICT EHMANN
Watkin's Glen, New York

WHEN the poet Keats first read Homer, the thrill of the experience inspired him to write a sonnet. He felt himself to be like the explorer Cortez, "staring at the Pacific . . . silent, upon a peak in Darien." What is it we feel ourselves to be like when we discover and realize for the first time the meaning of our Christian birthright and of the immense commonwealth of which we

Christians are the heirs? Not upon a peak in Darien, but upon the rock which is Christ, we look upon the boundless and unsearchable Pacific of the mercies of God given us in Christ Jesus our Lord. New vistas and insights are constantly opening up to us, under the directing light of the Holy Spirit.

One of the most exciting of these is the part which grace gives us in the work of Christ. During our earlier years and training, grace and the work of salvation seemed mostly like something working *on* us. Then, little by little, a new light broke through, and we began to see grace and the redemptive work, not merely working *on* us but also *through* us. From thinking of ourselves as terminals, we began to think of ourselves as vehicles and transmitters.

This newer realization usually comes as a consequence of our discovery of the doctrine of the mystical body — a discovery which must surely be rated as one of the greatest in anyone's spiritual development. The first phase of it is the realization of our oneness in Christ and with Christ. But if we study and meditate and cooperate with God's grace, we come to a further realization which gives us great joy and is extremely important. We begin to see that being Christ's members means doing Christ's work, not only because Christ-life should result in Christ-activity, but also because we are sacramentally signed and commissioned for this Christ-activity.

ST. JOSAPHAT, ARCHBISHOP

Most startling of all, for the ordinary Christian, is the realization that his sharing in the Christ-life gives him a certain share in Christ's priesthood. He learns that the indelible seals or characters which baptism, confirmation and holy orders imprint upon the soul are a progressive communication of the priesthood of Christ. St. Peter calls the Christians "a kingly priesthood," and St. John in the Apocalypse says that the Lord has made us "priests unto our God." These texts somehow never struck home in our earlier years; we quickly interpreted them as having reference to the ordained priests. But now that we see their proper meaning, we are much more conscious of the great solidarity that exists between priests and people in the priesthood of the mystical body.

It was Father Howell's task last evening — a delicate task superbly done — to make the necessary definitions and distinctions concerning

the priesthood of the ordained clergy and the common priesthood of all Christians. It is mine this evening to show the operation of the common priesthood of Christians as it works in the Mass.

It is a dangerous mistake to suppose that the worldwide effort to increase the participation of the faithful in the Mass has been prompted chiefly by psychological considerations. It is not merely a matter of making the people more interested in the Mass, that we are working to get them singing and praying out loud together at Mass. It is not merely a matter of method; it is basically a matter of principle — the principle that the faithful are sharers in the Sacrifice of Christ by reason of that priesthood which they have derived from Him in baptism.

Let us study a congregation at Sunday Mass — any congregation you choose. Yes, there are discouraging distractions, rough intrusions, wide wanderings away from the ideal. Yet that congregation is a priestly unit offering sacrifice. In it Christ lives and works, and at this particular moment offers His Sacrifice. The celebrant's priesthood is, of course, special and distinct, empowering him to consecrate and thereby produce the Sacrifice. But in their own way, the congregation there present is priestly, too, and is empowered to offer up the Sacrifice which the celebrant has consecrated. It is the celebrant who consecrates; it is the celebrant and the congregation together who offer the Sacrifice — he in his own hands, and they through his hands.

Christ on the Cross offered Himself to His Father, not only in His own Name, but in the name of all humanity. By perpetuating His Sacrifice in the Mass, Christ enables mankind, in each generation and in every country, to make the offering of itself which He made on Calvary. Our presence at Mass is like standing at the foot of the Cross, not to observe, but to join in His intention; and His intention is the offering of all humanity to the Father. When we offer Christ at Mass, we offer Him as He now is, joined to us: we offer ourselves with Him.

Here is the very heart and essence, the most important part, of our *doing* at Mass; and this is the purpose and the meaning of a congregation at Mass. They are not there just to pray, or listen to a sermon, or engage in pious reflections of a general kind. They are there to offer themselves in union with Christ, and Christ in union with themselves.

"Let the faithful, therefore," says our Holy Father in his Encyclical *Mediator Dei*, "consider to what a high dignity they are raised by the Sacrament of Baptism. They should not think it enough to partici-

pate in the Eucharistic Sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred Liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the divine Victim is effected, and at that time especially when those solemn words are pronounced: 'By Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever:' to these words in fact the people answer: 'Amen.' Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their Divine Savior upon the Cross" (Par. 104).

Wise mother and teacher that she is, the Church understands that her children will find it hard to reach the level of these sublime considerations during Mass without some preparation. Thus it is that, during the forepart of the Mass, known as the Mass of the Catechumens, she activates and energizes their souls with due prayer and holy instruction, all of it public and corporate. Here, too, from the very beginning of the Mass, celebrant and congregation are to act together. At High Mass, every word of this (outside the prayers at the foot of the altar) is sung, either by priest, or people, or choir. There is an admirable differentiation called for in the singing of High Mass. There are parts for the people, as well as for the choir and priest, and it is a pity that, in the majority of churches even now, fifty years after Pius X's *Motu Proprio*, choirs are still monopolizing the people's parts, and allocating the Proper, which is their own special province, either to silence or to an often inexpert and badly prepared duo or trio who sing it on a monotone.

Let the people once again be allowed and trained to sing their parts, as the Church wants them to. How this may be done, or should be done, is beyond my scope here. Suffice it to say that, if it is to be effective, it must be taken on gradually, a little bit at a time (responses, then Kyrie, Sanctus, Agnus Dei, Credo, Gloria, each in order and not too soon after the other), with only the simplest of the Chant settings (the Missa de Angelis Kyrie, for instance, is not simple and was not intended for congregational singing), and with much assistance from the choir. One year's time is not too much over which to spread this musical advance of the congregation through the High Mass. And always the priest must persevere in those instructions which are

to form the minds of his flock in the doctrine of the mystical body and of its function in the Sacrifice of the Mass.

Our Holy Father says, again in *Mediator Dei*: "We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and children of the same Father" (Par. 194).

The Pope, however, warns us not to be so preoccupied with the chant as never to attend to, or admit, other proper kinds of music for singing at Mass. There is room for harmonized choral singing at Mass, even of the Ordinary which normally belongs to the people. Obviously, contraptual and polyphonic settings will be sung only by the choir. In such cases, the people need not be absolutely mute, since they can join in the responses, at least. Such an interplay of choral harmony with congregational chant will avoid monotony, will keep interest fresh, and will give scope to modern composers. In passing, let us give a word of approval to composers who design their church compositions with unison parts for the people, to be sung antiphonally with choral parts for the choir. And let us encourage composers to look to the Propers of the Mass for new fields to conquer. It is perhaps time to declare a moratorium on the publication of musical Masses which always mean Kyrie, Gloria, Credo, etc., and to pray hard for the day when astonished musicians open up a new Mass to find that it is an ensemble of Introit, Graduale, Alleluia, Offertory, and Communion.

Besides giving themselves wholeheartedly to the singing of the Mass, the faithful should be ardent and generous hearers of the word. This, too, calls for much giving: attention, concentration, willingness to think, alertness to ward off distraction. With ceremonies and gestures and procession, the Church focusses attention upon the Epistle and Gospel. For the sermon, which forms part of the liturgical instruction, the priest should take his cue from the Church, and make it interesting and not too long.

There is as yet no official part for the vocal participation of the congregation during Low Mass. But the last forty years have seen the steady development of the Dialogue Mass, in which the people respond and say together, in a speaking tone, those parts of the Mass

which belong to them. Whenever and wherever this is done, it should be with the permission of the Bishop and according to an approved method. The Pope says in *Mediator Dei* that "a 'dialogue' Mass of this kind cannot replace the High Mass." This means, I suppose, that those who use it should not stop with that, but should work through it toward the people's High Mass.

Through all this activity of corporate prayer and hearkening to the word of God, the Holy Spirit breathes upon the hearts of the people to weld them still closer together, and to elevate their thinking and aspiration toward the great action of Sacrifice upon which they will next engage, so that, united in heart and will and mind, they may withhold nothing from the perfection of their part in the Eucharistic Action. In this way an unblemished gift is offered to God — enlightened minds, purified and ardent hearts, joined with the infinitely worthy Sacrifice of the immaculate Lamb of God.

"This is My beloved Son, in whom I am well pleased." The ear of faith can perceive the voice of the Father at these sacred moments during the heart of the Mass. What the heavenly Father beholds with ineffable love is His Son, not only or merely in His separate and individual self as once at the Jordan, but together with all those who belong to the Son in His mystical body. The gaze of the Father reaches out from the altar where the Divine Victim reposes, to the priest, the ministers and acolytes, the choir, and the people in the pews. In the Father's eyes, they are all one. They are His beloved Son. Their voice of prayer and song is one with that of His Son; their oblation is one with that of the Lamb of God.

". . . in whom I am well pleased." So well pleased is the Father that He desires to offer us a gift in return. This gift shall be nothing less than the Gift we have offered Him. And since any other gift must inevitably be less, the Father offers us the same Gift we have offered Him. "Take and eat." And thus our part in the Mass culminates in Holy Communion. It is God's response to us, and the sign of His acceptance of our Sacrifice.

For the integrity of the Mass, it is not necessary that all or any of the people present should receive Holy Communion. For that, the Communion of the celebrant alone is necessary and sufficient. But Communion for the people is earnestly recommended by the Church, for it is "the richest treasure of our religion." Those who, for one reason or another, are not prepared to receive sacramental Communion are invited by our Holy Father to make at least what is called a "spir-

itual Communion" during this part of the Mass. It surely is not entering into the spirit of the Mass to be kneeling idly by, eyes and thoughts rambling any which way, merely biding time until the people's Communion is over. The Pope calls upon all present to unite themselves to Christ at least by desire, "so that with renewed faith, reverence, humility and complete trust in the goodness of the Divine Redeemer, they may be united to Him in the spirit of the most ardent charity" (Mediator Dei, Par. 117).

But the desire of the Church does not stop with that. She calls upon us to be ready to come forward to the banquet table of God and there feast on the body and blood of His Son. The Pope urges the bishops to "arouse in the hearts of those committed to their care, a great and insatiable hunger for Jesus Christ. Under your guidance (he tells them) let the children and youth crowd to the altar rails to offer themselves, their innocence and their works of zeal to the Divine Redeemer. Let husbands and wives approach the holy table so that, nourished on this food, they may make the children entrusted to them conform to the mind and heart of Jesus Christ. Let the workers be invited to partake of this sustaining and never failing nourishment that it may renew their strength and obtain for their labors an everlasting recompense in heaven; in a word, invite all men of whatever class and compel them to come in; since this is the Bread of Life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to

"And David danced with all his might before the Lord" (II Kings 6:14).

unite us in the most intimate union with Jesus Christ, to make us 'one body,' and to get us to live together as brothers who, breaking the same bread, sit down to the same Heavenly Table to partake of the elixir of immortality" (Mediator Dei, par. 119, f.).

If our Communions are going to be fully in tune with Christ, we should never forget that it is Sacrifice-food we are receiving: it is the body that was slain and the blood that was poured out. We in our turn are to receive as victims — victims with the Victim Christ, ready to pour out our lives in loyalty and fidelity to His service, no matter what the cost may be. At the same time, we are to remember that, receiving Christ, we in a way receive Him in His mystical body, too, since He is inseparable from His members. Understand, of course, that this would not be a sacramental receiving of Christ's members: after all, sacramentally, it is only Christ's flesh and blood that we are receiving. But (to borrow a term of theology) concomitantly, that is, by way of consequence, Communion unites us with our fellow-members in the mystical body. Put it this way: Communion unites us with Christ, who is united to His members.

To keep us in mind of this, the Church precedes the reception of Communion with some striking reminders. She recites the Lord's prayer with its pledge that "we forgive those who trespass against us." She breaks the Host (the traditional gesture of sharing at a meal is the breaking of bread) and says, "May the peace of the Lord be always with you." She asks the Lamb of God to "grant us peace," and at a Solemn Mass she requires the celebrant to give the kiss of peace to the deacon who in his turn gives it to all the clergy who are present. Thus subdued and tuned to thoughts of Christian charity, we approach the banquet table, and partake of the Lord's flesh and blood.

There are some moments, brief enough, of corporate thanksgiving at the close of the Mass, during which it would be out of harmony to engage in private and isolated prayer. The Postcommunion Amen should come from every mouth and heart. But after the Mass is over, so says the Pope, "the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him. . . . Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul 'always returning thanks for all in the name of our Lord Jesus Christ, to God and the Father'."

In view of all this, who can say that the people at Mass cannot help being mute and passive spectators? Here is room, and room enough, for vigorous activity of mind and heart and body. Admittedly, there are problems to balk the removal of the barriers which hold the people away from full possession of their baptismal birthright, especially in the sharing of the Mass. Apathy, materialism, and secularism are an ugly and stubborn trio of enemies. But the question of the Lord awaits our response, "Why are you fearful, O ye of little faith"? Confidence in God and His grace, and zeal for the treasures of the mystical body, must be the supports of our effort. We cannot have too much trust in the goodness of our God to make our work fruitful.

Courage then to all good workers in the cause of the people and the Mass. Remember Pascal's word: "It is not ours to see the victory of the truth, but to fight in its defense." We are expendable. The desert ground and waste land in which we live must be watered with the sweat and tears of our labors, the while we persevere in the hope of that time which the prophet Isaias foretold, when "waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall become a pool, and the thirsty land springs of water. . . . And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads" (Is. 35:6, 7, 10).

DISCUSSION

CHAIRMAN: We all appreciate deeply Father Ehmann's excellent statement of the subject, which is such a timely one. I am sure it will prove fruitful in suggesting topics for discussion. One of the most amazing features of this gathering, to me, is the readiness and practical sense with which you enter into these open discussions. In this age of Catholic lay action, it is very appropriate and edifying. A forum like this would be practically impossible in the country I come from. Who will begin?

FATHER GEANEY, O.S.A. (Rockford, Illinois): In defense of the laity, who, according to Father Ehmann's admirable presentation, should make better use of their liturgical opportunities, I wish only to say that we priests, too, are often at fault. We should make greater effort to think and talk in terms of our people's own special problems and difficulties, especially in our sermons or homilies. Without care and attention to their peculiar requirements, we tend to live in a

world apart, and speak a jargon they cannot understand, particularly in our liturgical functionings with them.

FATHER GREGORY SMITH, O.Carm. (Middletown, New York): Father Ehmann's emphasis on the fact that the Mass is above all a *doing* struck me as having special application for instance to our use of terms in speaking of it. We should not talk of "saying" Mass, but rather of "offering" it; since you do not "say" an action, you do it! If we are a little careful in this terminology, in our Sunday announcements for example, perhaps it will contribute its share to restoring a proper understanding of Mass in the minds of our people, as *something to be done* by all!

REV. MR. GEORGE HOWARD (seminarian of the Peoria diocese): I recently attended a group discussion presided over by a priest, who showed us very convincingly, from the Mass text itself, how the Holy Sacrifice is intended by the Church to be a "common prayer" or action, just as much as a Novena service is. He explained, for instance, how this "faith of the Church" ought to be shown by the people, in their responses at the proper times, much as their faith in the Real Presence is expressed by genuflecting in front of the tabernacle. Unfortunately, the force of this argument was somewhat marred by a story a member of the group recounted, of her experience at a recent Field Mass participated in by a large and well prepared congregation, but at which, even during the most solemn moments, a group of clergy around the altar seemed to take no active part at all, but kept reading their Breviaries! The apparent lack of unity, she felt, was most noticeable during the singing of the Creed, which would have been a most impressive profession of a single Faith by priests and people, had the former taken active part in the singing, instead of doing something else.

FATHER KANE (Dubuque): I would like to ask a question of Father Ehmann, concerning the best way of counteracting the common error among the laity, of regarding the Mass up to the time of Communion as constituting simply a means whereby we are enabled to receive our Lord. Would it be better, for instance, to teach them that in their ability to co-offer the Holy Sacrifice, in virtue of their priestly powers conferred by baptism, they enjoy an even greater privilege than that of sacramental Communion as such? Or rather, should we not present the whole action as an integral thing, in which our priestly powers, of whatever degree, are exercised: that is, whether we are offering or consuming the sacred Victim, we are doing so in virtue of our share in the priesthood of Jesus Christ.

FATHER EHMANN: Subject to correction, I would say that the Mass is indeed to be viewed as an integral action, in which as far as priestly power or status is concerned, there is no distinction between the offering and the Communion. We offer as priests, and we receive as priests, though on a different level as regards the degree of our priesthood.

FATHER HOWELL: I think receiving Holy Communion is surely, on the part of the laity, a true exercise of priestly power, since it is, after all, done in virtue of the sacramental seal of holy baptism, which empowers them to share in Christ's priesthood, to the extent permitted by His Church. Thus when, for instance, they do not receive at Mass, for one reason or another, there always seems to be something lacking, insofar as their participation is concerned. I myself feel that I am missing something, when for example I am privileged to assist at a Mass such as we had this morning, offered in such an ideal situation, with so fervent and well-prepared a congregation participating. At the moment of Holy Communion, when you all marched to the railing singing the appropriate psalm, I felt certain dissatisfaction at my not being able to take part, having offered my own private Mass earlier. As Father Carl Rahner, S.J., recently so well stated in an *Orate Fratres* article, as far as the fruits of the Mass are concerned, our *devotio* or self-dedication is what determines the amount or extent of our reception, not the degree of our priesthood. So whether we participate as ordained priests or as lay folk, our share in the Mass surely would depend on the amount and character of our participation; and since by Holy Communion that participation is made complete, it seems to me that we do not share the fruits of the Mass to the fullest extent unless we communicate during it: as the Canon itself puts it — we are thereby *repleti omni benedictione,* whereas if we do not communicate, we are not *repleti.*

MR. JOHN RYAN (Conception, Missouri): If we were to insist more on the term Eucharist in referring to the Mass, perhaps some of this apparent confusion would automatically be cleared up. For that term connotes the idea of love, of self-giving above all else. Now if we view the Mass as pre-eminently our method of expressing our gratitude to God, or as our "thanksgiving," and as our great opportunity of giving Him a living sign of this in offering His Son, and ourselves with Him, and then of carrying out this idea into our lives by giving ourselves in sacrifice for our brethren, instead of viewing the Mass as pre-eminently a means of getting something for ourselves, then, I

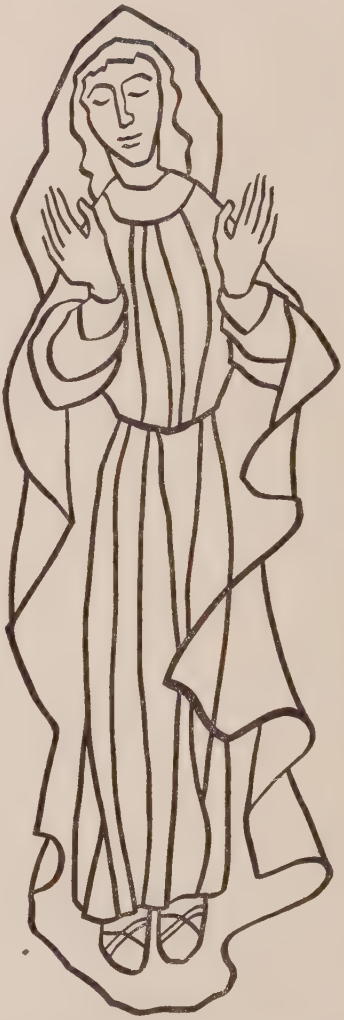
think, we would be able to solve this difficulty. Or putting it in another way, could we think of any better way to show our gratitude to God for all His benefits, from creation to redemption, and for the particular favors we each have to acknowledge than precisely this one which the Holy Spirit Himself has devised, in Christ and the Church? Of course not: wherefore it seems to me, we should strive to view the Mass in this light, first and foremost.

MR. JAMES SHEIL (seminarian of the Providence, Rhode Island, diocese): Father Howell spoke last evening of the threefold degree of priesthood: that of the bishop, the priest, the lay person. Perhaps by viewing the difficulty in the light of this threefold distinction we would solve it. Our share in the Mass, whether in offering or in receiving the sacred species, is always therefore either as bishop, as priest, or as lay person. So it seems to me that if I am an ordained priest, whenever I receive Holy Communion I do so in a capacity different from that of a non-ordained priest. My own personal feelings of spiritual completion or satisfaction, or the lack of them, do not, it seems to me, enter into the question. If Father Howell, for example, exercises his priestly function in celebrating Mass privately, then later on takes part in another more solemn Mass such as we had this morning, but does not do so in the same way as he previously did when acting as celebrant, it seems to me that he is doing nothing at all incongruous, or suffering any deprivation.

FATHER HOWELL: The solution perhaps should be found in examining the nature of sacred ordination, which is, in final analysis, a social sacrament. When the priest celebrates Mass he is acting not primarily for himself, but for others, for the whole Church. Now in "saying Mass" privately, especially on occasions like this, when he is one of a large group of clergy waiting their turn and hurrying to a little temporary altar, probably having to share the services of an acolyte with several other priests celebrating a few feet away — in celebrating thus, I contend, the social sense of Mass becomes obscured, if not entirely lost, psychologically at least. The contrast between those private Masses and the great solemn function we celebrated here yesterday and today, especially the sense of mutual participation is very marked; and I cannot help feeling that, from the standpoint of my own personal devotion, if not true spiritual profit, it would have been better for me to have received sacramentally along with the great assemblage of participants this morning, instead of celebrating privately under the conditions mentioned. In other words, on an occa-

sion of this kind, it seems to me, it would be better to exercise my "baptismal priesthood" by receiving Holy Communion with the laity during the great community Mass, than to refrain from doing so in order to celebrate privately just to exercise my higher degree of priesthood. I say all this, of course, subject to correction from more competent authority; it is merely my own fallible personal opinion.

MONSIGNOR HELLRIEGEL: At this time during our annual Liturgical Week, it becomes my duty to explain to the assembly very briefly, the main principles we have been trying to follow in organizing this national project. From its very beginning twelve years ago, under the supervision of some of our Benedictine Abbots, it has been maintained on a purely gratuitous basis by the various persons involved, whether speakers appearing at the national gathering, or officers caring for necessary business affairs. The sole income is provided through sale of the annual volume of Proceedings which I assure you never makes much of a profit! The annual gatherings are conducted as far as possible in the manner of a spiritual retreat rather than a convention, the idea being to avoid as many purely secular distractions as possible, so as to ensure as fitting an atmosphere as possible for the lofty religious topics under consideration. I make these statements not only to enlighten your legitimate curiosity as to how these affairs are organized and run, but also to counteract certain misunderstandings that inevitably seem to crop



"Assumpta est Maria in coelum: gaudent angeli, collaudantes benedicunt Dominum, alleluia" (Offertory).

up. Like every Catholic movement that is destined to succeed, so too the one of which our Week is an offshoot, must go through its period of misunderstanding and even opposition. More than once, for instance, I have heard it said that we "liturgists" oppose such truly Catholic devotions as the rosary, and I want to take this occasion to refute that false and unjust accusation. We of the Conference, and every true lover of the liturgy, cannot but cherish the rosary, just as we cannot but deeply cherish and revere that Blessed Mother Mary whom it so beautifully honors. For surely, the more deeply imbued we are in the spirit of Catholic liturgical observance, the more are we bound to become devout clients of her who more than any other of our race, worshipped and loved the majesty of God incarnate in her Son. So I take this opportunity, on behalf of our Conference as well as my own, to voice a public tribute of love and veneration for the Blessed Virgin Mary, and to add my plea to the many others being made to the same effect in this time of crisis, that we do by all means recite our rosary daily, but with an ever increasing appreciation, under God, of the profound meanings its mysteries enshrine; for they are also the very heart of Catholic liturgy. On this Octave Day, then, of the Feast of Our Lady's Assumption and on the Feast of her Immaculate Heart, let us renew our devotion to her, recalling the opening words of that beautiful new Mass composed for the Feast of her Assumption: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

Third Day

AUGUST 23

Feast of

ST. PHILIP BENIZI

Pontifical Mass

Celebrant

MOST REVEREND LORAS T. LANE

Auxiliary Bishop of Dubuque

Homilist

MOST REVEREND LEO BINZ

Auxiliary Archbishop of Dubuque

HOMILY

"Fullness of the Priesthood in the Bishop"

TRULY this is an historic week in the Archdiocese of Dubuque. In this sanctuary His Excellency, the Most Reverend Loras Lane, consecrated on Monday as Auxiliary Bishop of Dubuque, is celebrating his first Solemn Pontifical Mass. The Mass he offers is commemorative both of the fifty zealous years of the priestly ministry and of the twenty-five fruitful years of the apostolic labors of his Excellency, the Most Reverend Archbishop of Dubuque, now presiding here at the throne. These great events are placed in the setting of a Liturgical Week, whose theme "The Priesthood, Climaxing in the Fullness of the Priesthood" so splendidly befits them. And we shall have a lasting memorial of this occasion in the theological seminary, to be called Mount Saint Bernard Seminary, which the Archbishop of Dubuque and the other Bishops of Iowa have now inaugurated.

It would be a pleasure, indeed, to pay tribute to Bishop Lane whose priestly merits have been recognized by the Holy Father in the high dignity conferred upon him. It would be an even greater pleasure to dwell upon the outstanding achievements which have marked the sacerdotal life and the episcopal administration of our beloved Archbishop. But in deference to their strong insistence I limit such personal references to heartfelt congratulations and good wishes.

Instead I shall discuss the priesthood, particularly fullness of priesthood. It is the central thought of this Liturgical Week, of Bishop Lane's consecration and first Pontifical Mass, of Archbishop Rohlman's double jubilee, and of the new Mount Saint Bernard Seminary.

* * * *

We can draw a simple picture of priesthood with the vision which Jacob beheld in the Scriptures. "He saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it" (Gen. 28:12).

The priest by reason of his office must go up to the mountain of the Lord; and he must bear aloft the homages of men. But he must come down again, too, bringing back to us abundant heavenly blessings. It is his function to offer sacrifice, but also he distributes among us its fruits.

St. Thomas gives us a broad concept of the priesthood. "The proper office of the priest," he writes, "is to be mediator between God and the people, insofar as he transmits divine things to the people, whence he is called *sacerdos* as it were, *sacra dans*, giving sacred things according to Malachias (2:7) 'They shall seek the law at his mouth,' namely, the priest's; and again insofar as he offers the prayers of the people to God, and somehow satisfies for their sins to God, whence the Apostle (Hebr. 5:1) says: 'Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer gifts and sacrifices for sins' " (Summa, III, q. 22, a. 1).

ST. PETER OF ALEXANDRIA, BISHOP

In the ordinary acceptation of terms a priest must be concerned with sacrifice. The words priest, altar, and sacrifice are correlative terms. Let us look first, therefore, upon Christ the Priest engaged in the business of sacrifice.

In the Old Testament He appears so often in type and prophecy. Cain and Abel offered sacrifice at the very gates of Paradise; Noe, when the deluge was ended. Later the Jewish legislation regarding priests and sacrifice was drawn up by Moses. The full ceremonial of religious practice was regulated. The time, the place, and kinds of sacrifice were fixed. The priestly orders to have charge of worship were organized. "That ancient priesthood derived its greatest majesty and glory from being a foretype of the Christian Priesthood; the priesthood of the New and eternal Covenant sealed with the Blood of the Redeemer of the world" (*Ad Catholici Sacerdotii*).

Foremost amongst the types of Christ the Priest is Melchisedech, King of Salem, whom the Scriptures call "the priest of the Most High God." Abraham waged a war against the enemies who had seized his nephew, Lot. When he was returning successfully from that conflict, Melchisedech came to him bearing gifts of bread and wine. He offered these before the throne of God in a sacrifice of thanksgiving, crying out: "Blessed be the Most High God, by whose protection the enemies are in thy hands" (Gen. 14:20).

The Psalmist David makes use of this incident to prophecy the priesthood of Christ. In the 109th Psalm he is reporting an eternal conversation in heaven between the eternal Father and His co-eternal Son. God the Father proclaims: "Before the day star," that is, from all eternity, "I begot Thee." And then almost as if it were a crowning glory to His Son, He continues: "The Lord hath sworn and He will not repent: Thou art a priest forever according to the order of Melchisedech" (Ps. 109:3-4).

In the fullness of time Christ fulfilled that prophecy. At the Last Supper Jesus took bread, and blessed it; and broke it and gave it to His disciples saying: "This is My body" (Matt. 26:26). He took a cup of wine also and consecrated it saying: "This is My Blood of the New Testament which shall be shed for many" (Matt. 26:28). It was the liturgical, the sacerdotal, the ceremonial offering of the sacrifice of Christ. In the double consecration of the bread and wine there was a mystical separation of His blood from His body, a pledge as it were to die. It was the priestly oblation of His body to be broken and of His blood to be shed, made by Him who had been foretold a priest according to the order of Melchisedech. Next day on Calvary He fulfilled that pledge. He completed that sacrifice. His body was broken and His blood was shed. It is a sacrifice unique and incomparable: the perfect sacrifice. God is priest, and God is victim. God is honored as much as He was dishonored in sin. God is adored, thanked, besought as much as is His due.

We have seen Christ the Priest engaged in the business of sacrifice — the holy angel carrying gifts into the presence of the Divine Majesty at His altar on high. We must watch Him now as the messenger of heavenly benedictions amongst men. St. John tells us that ministry so succinctly: "Grace and truth came by Jesus Christ" (John 1:17).

I need not give a summary of the work of Christ upon earth. He was the teacher among us of the things of heaven. "God who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son" (Hebr. 1:1-2). And throughout the years, as we have listened to the Sunday Gospels, we have heard Him in His work of instruction. In parables, in the Sermon on the Mount, on every occasion He has expounded to us the truths of God.

He has been a lawgiver too. It is not the external action only which comes within the purview of the law. "You have heard," He

to you" (Matt. 5:22), He goes on to add, demanding denial of self in the interest of the soul and the practice of interior virtue.

And yet withal, in spite of His high doctrine and His strong commands, He finds it possible to practice the forgiveness of sins. "Go, and now sin no more" (John 8:11). "Father, forgive them for they know not what they do" (Luke 23:34). "Thy sins are forgiven thee" (Luke 5:20).

Nor should we be surprised for He has come to save the world from sin. Over the Christmas crib of His Nativity angels caroled "Good tidings of great joy" (Matt. 2:10), for "This day is born to you a Saviour who is Christ the Lord" (Matt. 2:11). And we profess our faith: *Propter nos et propter nostram salutem descendit de caelis.* Truly, the sacrifice of Christ upon the Cross honored God as He deserves to be honored; but its benefits are for ourselves. "Christ also hath loved us and hath delivered Himself for us" (Eph. 5:2). "Being consummated, He became to all that obey Him the cause of eternal salvation" (Hebr. 5:9).

St. Thomas considers an interesting objection to the broad concept of Christ's priesthood, as we have expounded it. It might seem, he reasons, that Christ cannot be considered a priest because He was a legislator and teacher and held other offices as well and because the priesthood had previously been an office distinct from others; but he makes answer to explain: "All these distinctions now meet in Christ, since He is the source of all grace" (Summa, III, q. 22, a. 1).

It is the concept of the priesthood St. Paul preached when he so solemnly declared: "There is one God, and one Mediator of God and men, the man, Christ Jesus" (I Tim. 2:5). That is the priesthood to which Christ was called. We read in the Epistle to the Hebrews: "Neither doth any man take the honor to himself, but he that is called by God as Aaron was. So Christ also did not glorify Himself that He might be made a High Priest," but was "called by God, a High Priest according to the order of Melchisedech" (Hebr. 4:4-10). With what generosity He answered that call! "Then I said, behold I come: in the head of the book it is written of me: that I should do thy will, O God" (Hebr. 10:7).

And that is the priesthood to which Jesus was ordained. His priesthood is not one incident on Calvary, nor yet one action in the Cenacle, important as these hours were. It is a permanent status consequent upon the Incarnation. Scarcely had Mary pronounced her *fiat*, when

"The Word was made flesh and dwelt among us" (John 1:14). He could cry out to His Father: "A body Thou hast fitted to me" (Hebr. 10:5). In that first instant of His conception Jesus has been consecrated a priest. It is the divinity of the Word which anoints His human nature and confers upon it priestly powers. Previously He could not offer to God the homage of worship because as Word He was the equal of His Father. Now, He has been "taken from among men" and He "is ordained for men in the things that appertain to God, that He may offer up gifts and sacrifices" (Hebr. 5:1). He shows Himself to the world vested with a priestly office, making to the eternal Father an act of submission which will continue uninterruptedly forever. His priesthood had, indeed, a beginning, at the very mōment of the Incarnation; but it will have no end, because the hypostatic union will never be dissolved.

The priesthood of Christ, begun with the mystery of the Incarnation, and so marvelously exercised in the Redemption, continues without interruption in the Church. It continues in heaven where Jesus is a priest forever, "always living to make intercession for us" (Hebr. 7:25). But it continues also visibly on earth where the "Church prolongs the priestly mission of Jesus Christ" (*Mediator Dei*).

There are some, of course, who ask why there should be visible priests at all, as if the work of the priest somehow belittles the work of Christ. That viewpoint neglects the fact that priests were chosen in apostolic times: Timothy, Titus, and so many others whose names have come down to us. We read, for example, in the Acts of the Apostles: "The Holy Ghost said to them: Separate me Saul and Barnabas for the work whereunto I have taken them. Then they, fasting and praying, and imposing their hands upon them, sent them away" (Acts 13:2-3). But above all that viewpoint neglects the tremendous fact which St. Paul describes in exultation: "We are made partakers of Christ" (Hebr. 3:14).

Let us watch the priest in his work as he goes up to the altar of God. It has been said to him: "Receive the power to offer sacrifice to God and to celebrate Masses both for the living and the dead" (Roman Pontifical), as it had been said to the apostles at the Last Supper: "Do this in commemoration of Me" (Luke 22:19). And bowing low before the altar the priest repeats the words: "This is my body, this is my blood." It is not the body of the visible priest which rests upon the corporal nor the blood of the visible priest which fills the chalice. It is the body and blood of Christ. With the eyes of faith

we pierce the symbolism of sacred vestment; and we see beyond the visible priest. We behold the great High Priest who makes use of the mind and will as well as of the lips of men and who offers His body and blood for us and for our souls' salvation. Through the ministry of men the Last Supper is repeated, Calvary is continued and renewed.

But the priest is also "dispenser of the mysteries of God." He comes down from the mountain of God; and it is as the ambassador of God among men that he distributes the blessings of heaven, the grace and truth of Christ.

See him as he administers the sacraments. It has been said to him as to the apostles: "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them" (John 20:23); and the priest with hand uplifted over the penitent sinner, pronounces the words of holy absolution: "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Ghost" (Roman Ritual). Now, it was with true logic that men of old inquired, "Who can forgive sins but God alone?" The power with which the priest acts is Christ's. His hand is, as it were, the hand of Christ extended upon the Cross; and drops of the precious blood trickle down to wash the soul free from every stain.

A new born babe is presented for holy baptism. Water is, indeed, something to cleanse us physically. But the priest, pouring it, says: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost"; and that water takes on a new virtue. The force of that cleansing agent penetrates even unto the soul. The grace won for us on Calvary is applied to take away every trace of sin. The words of the priest were these: "I baptize thee"; but the power with which he acts is Christ's.

ST. LAURENCE JUSTINIAN, BISHOP

I must not neglect to show how the priest is the agent of Christ in the ministry of truth as well as of grace. Whether we think of him in the pulpit or the classroom, or whether we hear him informally admonishing and guiding, his doctrine is not his own but the very teaching of Christ. Against the pitfalls of sin and the demands of lower nature he must declaim like the Master, who declared it far better to be blind or maimed than to go down to eternal damnation in the misuse of our powers. Hypocrisy he must

censure as Jesus decried it in the Pharisees. Divine vocation he must preach even as Jesus explained it to the worldly Martha. The high spirituality of the Sermon on the Mount he must exhort. The whole burden of the Christian revelation he must make known, even as Jesus taught it throughout his public life.

The whole life of the priest is a life as "minister of Christ." He comes to the sick room with divine consolation, as Jesus found Himself at the bedside of Peter's mother-in-law. At the death bed he is present, powerfully to intercede for the departed soul and sympathetically to comfort those who have been left to mourn. In his contacts with the world he sees the field white for the harvest, and burns, as Jesus did, with the desire for the conversion of souls.

Would that I had the mind of a Thomas and the tongue of a Chrysostom to dwell adequately upon this truth. There is in a very true sense a oneness of the priest with Christ. In their ordination priests receive not only sanctifying grace and the grace of state; but also an indelible character besides, "indicating the sacred ministers' conformity to Jesus Christ, the Priest, and qualifying them to perform those official acts of religion by which men are sanctified and God is duly glorified" (*Mediator Dei*). It is a likeness of Christ. It is a special kind of union with Christ. It is an instrumental power, which derives its efficiency from the eternal priest who acts through the person of his visible agent. It is a participation in the priesthood of Christ.

The priesthood of Jesus Christ is the one and only priesthood of the New Testament, the eternal and the universal priesthood. Other priests are made one with Christ and share His priesthood. One sacrifice had forever redeemed the world and perpetuates its fruits. It is offered continually in heaven and on earth: in heaven by the one and only priest before the eternal altar, on earth by the multitude and succession of priests who are one with Him as partakers of His priesthood. This is no dream of imagination I have been depicting. It is a fundamental viewpoint of faith. It is truly a wondrous and a glorious thing to be called and to be a priest.

So exalted is the vocation of the priest that it is difficult to imagine any more eminent office. And yet every priest in the ceremonial of ordination promises obedience to a higher authority; and the Church pronounces an anathema "If anyone says that bishops are not superior to priests" (Council of Trent, Session XXIII).

In the ceremonial of episcopal consecration the officiating prelate and the two co-consecrators pray over him upon whom they have just imposed their hands: *Comple in sacerdote tuo ministerii tui summam.* They ask that he may receive the fullness of the priesthood and the grace to accompany so splendid an estate.

That phrase "fullness of priesthood" could, of course, be deceptive. If we were to explain it as if the bishop were anything at all independently of Christ the Priest we would wander far from the path of truth. The office of a bishop, like that of other priests, is only important as a sharing in the priesthood of Christ.

That priesthood of Christ is first and foremost related to sacrifice: and the priesthood of other priests is wonderful because they have power to consecrate bread and wine into the body and blood of Christ, and thus to continue upon earth the sacrifice of Christ. The bishop has that priestly power; but no greater fullness of it is given to him than to any other priest.

What then is the fullness of priesthood in the bishop? Perhaps the ceremonial of episcopal consecration will point the way toward an answer. We have looked upon Jesus as a teacher, and we have heard so many times the commission He gave to the Apostles: "Going, therefore, teach ye all nations" (Matt. 28:19). Can it be an empty ceremonial when in the consecration of a bishop that office of teaching is emphasized? A mitre is placed upon his head that "he may appear formidable to the opponents of truth . . . and be their sturdy adversary" (Roman Pontifical). More dramatically still the book of Gospels is given into his hands with the words: "Receive the Gospel, and go and preach to the people committed to you, for God is powerful to increase in you His grace" (Roman Pontifical).

We have thought, too, of Jesus as lawgiver, as judge, and even as condemned to death for kingship. He has made the claim: "All power is given to me in heaven and on earth" (Matt. 28:18). In founding His Church He gave authority first and foremost to Peter. But subject to the primacy of Peter, the power to rule was conferred also upon the other apostles: "Whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven" (Matt. 18:18).

How emphatically the Roman Pontifical develops the power of the bishop to rule and govern his diocese! There is the prayer: "Give to him, O Lord, the keys of the kingdom of heaven, so that he may use, and not merely boast of, the power which thou bestowest unto edi-

fication." The crozier is handed to him, with the words: "Receive the staff of the pastoral office, so that in correcting vices you may be lovingly severe, give judgment without wrath, so soften the minds of your hearers while fostering virtues, and do not neglect strictness of discipline through love of peace." More particularly still, hear the petition: "Grant to him, O Lord, an episcopal chair for ruling Thy Church and the people committed to him."

But, above all, we have watched Jesus sanctify souls. It was the task which the Good Shepherd loved; and He committed it to the Apostolic College. With the Roman Pontifical the Church prays for each new bishop: "Whatsoever you may bless may it be blessed, and whatsoever you may sanctify may it be sanctified; and may the imposition of this consecrated hand . . . be profitable to all unto salvation." Even more pertinently the Roman Pontifical declares: "A bishop is charged with the duty . . . to consecrate, ordain, baptize, and confirm."

If we could comprehend these texts we would have an insight into the bishop's fullness of priesthood. He is a successor of the apostles in jurisdiction and in holy orders. In jurisdiction he shares the authority of Christ: *Sis ei auctoritas, sis ei potestas, sis ei firmitas* (Roman Pontifical). "Mayest Thou be his authority, mayest Thou be his power, mayest Thou be his strength." As a successor of the apostles it is by divine ordinance that he is charged to rule over his diocese, himself subject only to the bishop of Rome, but duty bound to teach and sanctify the flock of Christ, priests, religious, and lay people, entrusted to his care.

That fullness of priesthood extends to the power of orders as well. The bishop is the ordinary minister of confirmation and holy orders. Another priest may be delegated sometimes as the extraordinary minister of confirmation or to confer tonsure, minor orders and even subdiaconate. But the diaconate, priesthood, and episcopate cannot be conferred by any man, not even a Cardinal, unless he be a bishop. A bishop has received the priesthood as the apostles received it. He holds it as an overflowing treasure. He can share it with others and lose nothing of it himself. "A bishop is charged with the duty . . . to consecrate, ordain, baptize and confirm" (Roman Pontifical).

For the more profound understanding of the fullness of the priesthood in the bishop we come upon a difference of opinion among theologians. Thus, for example, a manual of theology I studied in youth (*Auctore Christiano Pesch*) teaches that in the diaconate, priesthood,

and episcopate not only are distinct graces conferred but separate and distinct sacramental characters also. It is a school of theology which numbers among its proponents many illustrious names. Let us mention at least St. Robert Bellarmine and a whole host of more modern writers. For them fullness of priesthood is easily understood in the bishop, for he alone, in this theory, receives the sacramental grace and sacramental character of this sacramental order.

In the doctrine of St. Thomas there is a distinction drawn between the hierarchical aspect of the episcopate and its sacramental aspect. Under the hierarchical aspect of his order the bishop is by divine ordinance superior to the priest, he is a successor of the apostles, he has by reason of his office the power to teach, to sanctify, and to rule over his portion of the mystical body, and he is qualified to confirm and to ordain: which no other priest can do as ordinary minister. (Cf. Dolan: The Distinction between the Episcopate and Presbyterate, p. 155).

ST. ROBERT BELLARMINE, CARDINAL

That summary corresponds very well with the definitions of the Council of Trent: that the hierarchy consists by divine ordinance of b i s h o p s, priests, and ministers, that bishops are superior to priests, that they have power to confirm and ordain, and that the power which bishops have is not common to them and to priests (Council of Trent, Session XXIII. Cf. Schroeder, Canons and Decrees of the Council of Trent).

Notwithstanding such acknowledged superiority of the bishops in hierarchical rank, St. Thomas does not affirm the same superiority of the episcopate under its sacramental aspect. The priest by reason of

the sacramental character he receives in holy orders has a power equal with that of the bishop in consecrating the body and blood of Christ. The Angelic Doctor teaches that therefore the episcopate is not a sacramental order distinct from the priesthood and that it does not confer a sacramental grace nor a sacramental character specifically different from those received in the ordination of a priest.

In this theory, strongly defended by the followers of St. Thomas, the fullness of the priesthood in the bishop seems somewhat more complicated in explanation, though I believe it is entirely clear in meaning. In this viewpoint (1) the episcopate is the complement of the sacerdotal order of priesthood, bringing with it the power to ordain and the power to act as ordinary minister of confirmation; (2) in the episcopate the sacramental character of holy orders is intrinsically modified and extended, and (3) episcopal consecration as the perfection of holy orders, does cause an increase of grace, commensurate with the duties assumed. In this explanation, however, the episcopate is not under its sacramental aspect superior to nor adequately distinct from the priesthood.

Whatever be the true opinion, or whatever synthesis may be possible of these seeming contradictions, fullness of priesthood is in truth a splendid thing. The priesthood is wonderful and glorious as it is made known from the authentic documents of divine revelation and as it is handed down to us in the infallible teaching of the Church. Fullness of priesthood, surpassing it in the power of jurisdiction, and surpassing or at least complementing, modifying, extending, and perfecting its sacramental power of orders, is an even more glorious participation in the power of God. How wonderful a sharing in the priesthood of Christ!

We have looked together upon that priesthood of His and upon His sharing of it with bishops and priests; and we make our own the exclamation of the Church on the Feast of the Transfiguration: "Christ Jesus, being the brightness of the Father, and the image of His substance, and upholding all things by the word of His power, making purgation of sins, hath deigned gloriously to appear this day" (Antiphon to the Magnificat).

God grant that we, bishops and priests, may fulfill faithfully our ministry of word and doctrine. We are charged with responsibility to teach divine revelation in its fullness and to rule and govern the Church in the name of Christ. May we lead the flock of Christ safely

along the pathway of truth! *Via veritatis* — the pathway, road, channel, or may I even say, the lane of truth — is the motto of Bishop Lane.

God grant that we, bishops and priests, may fulfill faithfully our duty to offer the Sacrifice of the Mass and to be dispensers of the mysteries of God. Christ died that souls may live. We commemorate His death and renew His Sacrifice in the Mass. Souls are dowered with life through our ministry in the sacraments. The life of grace is born in each of us in baptism. It reaches maturity in confirmation. It is nurtured in Holy Communion. It is replaced in the sacrament of penance. It is transformed into life eternal with the sacrament of extreme unction. Every Christian can say like St. Paul: "I live now, not I, but Christ liveth in me" (Gal. 2:20). *Christo vivere,* to live, *per ipsum, cum ipso, et in ipso,* through Him, with Him, and in Him — is the motto of my own episcopate.

God grant that we, bishops and priests, may remember that nearness to Christ in function is not enough. Instead we are charged to reproduce in sanctity of life the virtues of Christ. We must in truth be other Christs; and Christ will only live and reign in human society if we, and with us the people of God committed to our care, show forth the beneficent influence of the life of Christ. *Vita Jesu Manifestetur* is the motto of Archbishop Rohlman: "That the life also of Jesus may be made manifest in our mortal flesh" (II Cor. 4:11).

In concluding my discussion of priesthood I add my own personal expression of welcome to the bishops, priests, religious, and faithful lay people who have joined with us in considering during this Liturgical Week the priesthood climaxing in the fullness of the priesthood; and I thank everyone who has had even the smallest part in the success of these splendid days.

I renew in a special way my felicitations to Bishop Lane whom the Holy Father has honored so signally in elevating him to the fullness of priesthood; and I pray for him a most fruitful episcopate.

To Archbishop Rohlman I express personally the gratitude of a devoted son as also that of all his children in Christ, the clergy, religious, and faithful of this Archdiocese, for the tremendous accomplishments of the years he commemorates in his double jubilee.

And now before the eternal altar of the Divine Majesty on High I voice my thanks that we have been permitted in all these events to catch a glimpse of what the priesthood means. Through the Immaculate Heart of Mary, and in union with the Holy Sacrifice of the Mass

throughout the world, I pledge every sacrifice, first of all in my own behalf, but also on behalf of the bishops, priests, religious, and faithful as well of this jurisdiction, that our own Mount Saint Bernard Seminary may form priests of God after the mind and heart of Christ the Priest.

MORNING SESSION

AUGUST 23

Chairman: REV. ARTHUR A. HALBACH
Dubuque, Iowa

THE MASS, THE SOURCE AND CENTER OF CHRISTIAN PIETY

REV. MICHAEL A. MATHIS, C.S.C.
South Bend, Indiana

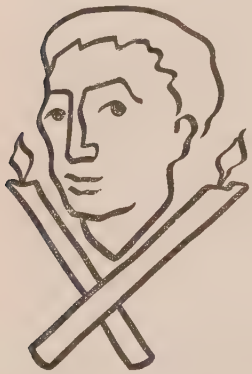
THIS title of the subject I am to discuss this morning is taken from *Mediator Dei*, the encyclical on liturgy, written by our glorious reigning Pontiff, Pope Pius XII, November 20, 1947.

In order that we may see more clearly what is meant by this subject, let me, first of all, show what its meaning is in the context of paragraph 237 of *Mediator Dei*. The Holy Father begins this paragraph with an exhortation to the bishops of the whole world to labor assiduously to have all Catholics present at Mass, and also, in order that they might draw from it "most abundant fruit," they should be urged not to be mere spectators, but to participate in it devoutly in all those legitimate ways which His Holiness has pointed out in this encyclical. Then the Holy Father gives the reason for this direction in the following words which include the title of my talk today: "The August Sacrifice of the Altar is the primary action of Divine Worship; therefore, it is necessary that it should be also the *source* and, as it were, the *center* of *Christian piety*. And in your apostolic zeal," the Pope continues in his suggestion to bishops, "never think that you have done enough until you see your children coming in great numbers to the heavenly banquet, which," quoting St. Augustine, "is the sacrament of piety, the sign of unity, and the bond of charity."

The following paragraph (238) of this encyclical, incidentally, shows that we are today following the directions of the Holy Father in this "Liturgical Week" at Dubuque: "In order that the Christian people may be able to be enriched continuously with these supernatural gifts, diligently teach them the treasures of devotion which the Holy Liturgy contains by means of timely preaching, and especially

by sermons and conferences indicated at certain seasons, through special week-long assemblies held for the sake of study, and through other means of this kind."

As the Mass then is the source and center of Christian piety, we must, first of all, have a clear idea of what Christian piety is. That the term is not so easy to define is shown by the fact that neither the Catholic Encyclopedia nor the Encyclopedia Brittanica treat it as such. The word piety, however, is obviously derived from the Latin term *pietas*, whose first meaning is "any religious or dutiful behavior, whether immediately toward God, or toward others with whom we have a sacred connection." This, of course, was the meaning of *pietas* in pagan antiquity. In Christian usage piety is, first of all, likened to "godliness," and by this term it is generally translated into English in the Douay Version of the Bible. It is also in this sense that the theologian, Tanquerey, writes of it in the following quotation: "If we desire to have true happiness on earth, there is no better way than to cultivate piety (i.e., godliness), which as St. Paul says, 'is profitable in all things, having promise of the life that now is and of that which is to come' (I Tim. 4:8). Peace of soul, the joy of a good conscience, the happiness of union with God, of growing in His love, of effecting a closer intimacy with Christ, such are a few of the rewards which, along with the comforting hope of life eternal, God dispenses even now to His faithful servants in the midst of their trials" (*Spiritual Life*, p. 182, number 364).



ST. BLAISE, BISHOP

But since the Holy Father has used this term directly in connection with the primary worship of God, the Mass, we must also consider it as a synonym for the virtue of religion. This is a moral virtue that inclines the will to render to God the worship due to Him by reason of His infinite excellence and His sovereign dominion over us. This worship consists in adoration, thanksgiving, propitiation, and petition. These acts are externalized chiefly in the Holy Sacrifice of the Mass, the sacraments, the Divine Office, sacramentals, and Benediction of the Blessed Sacrament, and are called liturgical acts, along with other acts of worship which

are not necessarily and always strictly liturgical acts, such as promises, oaths, and vows made to God.

Finally, but not least in importance, piety, as one of the seven gifts of the Holy Ghost, perfects the virtue of religion and makes us fulfill our religious duties with holy joy. For this reason this meaning cannot be excluded from, but must be given its proper place in the consideration of the term under discussion.

How then is the Holy Sacrifice of the Mass the source and center of Christian piety in the aforementioned three senses? In other words, the question is this: How is the Holy Sacrifice of the Mass the source and center of piety, understood as godliness, as worship in the strict sense of the term, and as that gift of the Holy Ghost by which we fulfill our duties of worship with holy joy?

Although the Holy Father did not explicitly answer this question, still, implicitly he did in paragraphs 97, 98, and 99 of *Mediator Dei*. These paragraphs are devoted to "The Sacrifice of Infinite Value." After having brought forward (in paragraph 97) the declaration of the Holy Council of Trent that the saving power of the Cross is bestowed on us through the Eucharistic Sacrifice for washing away our daily sins; after having shown in paragraph 98 from the doctrine of St. Paul in the Epistle to the Hebrews, that by one oblation Christ has perfected for ever those who are sanctified; and, after having pointed out in paragraph 99 the infinite perfection of this sacrifice of which the God man is priest and victim, who, through His own blood, has purchased the whole of mankind, His Holiness observes as follows: "But this purchase did not at once attain its full effect. It was necessary that Christ, after He had redeemed the world by the most complete price of Himself, should come into true and effective possession of the souls of men. Therefore, in order that their redemption and salvation, as it has to do with them individually and with their posterity throughout all time, should be accomplished and made acceptable to God, it is absolutely necessary that all men should individually come into vital contact with the Sacrifice of the Cross and should thus share in the merits derived from it. It can be said, in a way, that Christ built on Calvary a purifying salutary reservoir which He filled with the blood He poured forth; but if men do not immerse themselves in its waves and do not there cleanse themselves of the stains of their sins, they certainly cannot be purified or saved."

Accordingly, since contact of every adult human being with the Sacrifice of the Cross is so necessary for salvation, and as the Sacrifice

of the Mass is the same as the Sacrifice of the Cross (except in its bloody character), it seems reasonable to conclude that participation in the Mass is the source and center of Christian piety, when we consider it as godliness, or as worship in the strict sense of the term, or as one of the gifts of the Holy Ghost, by which all our acts of worship of God are done with holy joy.

Now we come to the vital question of our participation in the Holy Sacrifice of the Mass, and how our spiritual transformation is effected by it.

Since our participation in the Holy Sacrifice is so important for our sanctification, as noted above, we may with good reason ask: In what should this participation consist and how does the transforming power of the Mass effect this change? Fortunately the Holy Father answers these questions explicitly in paragraphs 102 and 103 of *Mediator Dei,* when he says: "It is necessary, Venerable Brothers, that all Christians consider their principal duty and highest dignity that of taking part in the Eucharistic Sacrifice; and this not with a passive and indifferent spirit, or distracted and wandering to other things, but so profoundly and so actively as to be most intimately united to the great High Priest, according to the word of the Apostle: 'Have this mind in you which was also in Christ Jesus' (Phil. 2:5); making this offering together with Him and through Him, and together with Him sanctifying themselves" (Par. 102).

The Holy Father then explains this doctrine by adding, "It is true indeed that Christ is Priest, not for Himself but for us, since in the name of the whole human race He offers to the Eternal Father their religious offerings and impulses; so in the same way, He is Victim, for us only, since He substitutes Himself for sinful men. Now indeed the words of the Apostle, 'Have this mind in you which was also in Christ Jesus,' demand of all Christians that they reproduce within themselves, as far as it is in the power of man to do so, that same state of mind which our Divine Redeemer had when He made His Sacrifice of Himself; that is, they should bring a humble submission of mind, and they should offer adoration, honor, praise, and thanksgiving to the Infinite Majesty of God. The words further demand that they take upon themselves in a certain way the condition of a victim, that they deny themselves according to the precepts of the Gospel, that they voluntarily do works of penance, and that each man detest and expiate his sins. And, finally, they demand that all of us die a mystical death with Christ on the Cross, so that we may be able to make

our own the words of St. Paul, 'with Christ I am nailed to the Cross' " (Par. 103).

While we are on this suject it may be well to show, as far as priests are concerned, how the admonition given by the bishop when he ordains priests, is only another way of saying what our Holy Father has just said of all the faithful, "Bear in mind what you do. Imitate what you perform, so that in celebrating the mystery of the death of our Lord, you take heed to mortify your members of all vices and concupiscences" (Roman Pontifical).

Commenting on this admonition of the ordaining bishop to priests on the day of their ordination, Dom Lambert Beauduin, O.S.B., says: "An admirable program of ascetical life, derived from the Eucharistic Sacrifice, the center of the liturgy; sacrifice Jesus Christ every day, that His sacrifice may become yours; die with Him to sin; every day at the altar renew your desire to be ascetics; imitate what you perform" (*Liturgy the Life of the Church*, p. 54).

Let us now see what true Christian asceticism and its necessary relation to Christian piety is. With Father Beauduin's words just quoted, we see that the ascetical life, derived from the Eucharistic Sacrifice, is also the center of the liturgy in much the same words as our Holy Father wrote about the Holy Sacrifice of the Mass being the source and center of Christian piety, and for precisely the same reason, i.e., the liturgy furnishes the essential means by which men are sanctified. Although these means have been developed into various systems of piety, fitting the multitudinous dispositions of Catholics in various periods and countries throughout the centuries of Christian history, yet they have the same fundamental character and common denominator. We see this clearly in the history of Christian asceticism.

Asceticism comes from the Greek word *askesis*, and means "exercise" or "training," i.e., those exercises or that training by which man subjects his lower nature to his higher nature. In a general way, this definition can be applied to all forms of asceticism. Thus, Father Beauduin points out that "the recluses of the Temple of Serapis, devoted themselves to all sorts of austerities, and with unpitying fanaticism strove to attain the death of the senses (*apatheia*-insensibility), in order to give dominion to the spirit," whereas in our own day I have myself seen some of India's two million Hindu ascetics, striving for *Nirvana* (a kind of insensibility also) by trying to break the contact between the world of the senses and the world of ideas. The Christian ascetic also dies in one sense in order that he might live in

another. Accordingly, the broad object of all asceticism is to attain to a higher life by dying to a lower.

As Father Beauduin, the outstanding expert on liturgical piety, has summarized very strikingly how our Blessed Lord is the ascetic *par excellence* and in what sense every true Christian is also an ascetic, I shall quote the author's words: "Christ, the Man-God is supereminently the pure, the supreme Ascetic beyond compare. The mystery of death was realized unto the Sacrifice of the Cross; the mystery of life, unto the exultation of His glorious humanity. And the practices which brought about this triumph of life over death embraced the most generous and the most fervent of human efforts. By its grandeur of purpose, of means, and of accomplishment, the life of our Divine Savior is so transcendent, that one can say, nay, *must* call it the uniquely ascetic life: our Lord is the Ascetic *par excellence*.

"Thou gave him his heart's desire, O Lord, and hast not withholden from him the will of his lips" (Offertory). St. Hilarion, whose feast is kept on October 21, was the first hermit of Palestine, and ruled as abbot of a monastery at Goza. He died in the Lord around 371.

"There is still a higher truth in this. Christ is the Ascetic *par excellence* not only by the intrinsic transcendence of which we have spoken, but still more so because His death, His life, the act which realized them, His asceticism in short, is in principle and right also *ours*, that of all His members ('buried together with Him,' 'planted together in the likeness of His death,' 'crucified with Him,' etc. Romans 6:4-6). His asceticism is essentially a collective work, one of substitution; He died *in our stead*. There is then in the new dispensation an authentic asceticism for us, which associates us completely with the Passion, Death and the Resurrection of Jesus Christ, and which can be achieved by the authentic

means He had instituted for this perfect assimilation. In this sense, which alone is the true one, every Christian is an ascetic, the more so the more truly he associates himself with the death and the life of Jesus Christ."

"Now the primary institution," says the same author, "by means of which Christ wishes to unite us with the mystery of death and of life, is the Holy Eucharist taken in all its plenitude, as Sacrifice and Sacrament. *There* is the true source of Catholic asceticism. It is precisely by means of His Eucharistic state that the Divine Ascetic wishes to transform us unto Himself. All our sacrifices and our mortifications will then be offered at the altar of the one sacrifice, by which our death is rendered acceptable. On the other hand, the correlative mystery of life, which constitutes the positive aspect of this asceticism, is not realized in all its fullness of conservation and growth, except in the Sacrament which consummates the Sacrifice. It is the life of God that penetrates us, that transforms us, and that leads us towards the full life of eternity: 'He that eateth My flesh . . . hath everlasting life and I will raise him up in the last day' (John 6:55). We sacrifice an inferior for a superior life, for the life divine, and all through Christ, in Christ, to the glory of the Father. *Such is the soul of Catholic asceticism*" (*The Liturgy the Life of the Church*, p. 48 f.).

Let us now take up the exercises of Christian asceticism. Since then the objective of Christian asceticism is to "sacrifice an inferior for a superior life," which is participation by grace in divine life on earth and by glory in heaven, "and all through Christ, with Christ, and in Christ to the glory of the Father," what have been the historical means or exercises by which Christian ascetics have reached their glorious goal? They have been (1) prayer, (2) contemplation of the mysteries of Christ and the lives of the saints, (3) moral practices, and (4) the vows of religion.

First, to insure the Christian ascetic's fidelity to his objective of dying to self in order that he might live to God, prayer is a necessary exercise because it frequently, throughout the day and night, unites one to the God man, the Ascetic *par excellence*, through whom and with whom and in whom alone Christian asceticism can be put into practice. Secondly, for this reason also Jesus must be known better, loved more, and appealed to primarily through the mysteries by which He wrought out salvation and applies their graces to the individual soul. The Christian ascetic is also encouraged to advance in perfec-

tion by the wonders God has worked in the successful ascetics of the Catholic Church, namely, the saints.

Thirdly, all Christians must follow the ordinary asceticism involved in keeping the commandments of God and of the Church, and in practicing the corresponding virtues, i.e., not only the moral virtues of prudence, justice (notably by religion by rendering to God the worship which is His due), fortitude and temperance, but also the theological virtues of faith, hope, and charity, with childlike dependence on the seven gifts of the Holy Ghost. What floods of graces, on God's part, and what strenuous efforts on man's, even this ordinary dying to sin and living by grace demands!

Then when we consider the lives of more than ordinary ascetics, i.e., of clerics who have consecrated themselves irrevocably to God's service by a solemn promise of celibacy and obedience to their bishops, or the religious of both sexes who strive for spiritual perfection through the vows of poverty, chastity, and obedience, we must also marvel at the demands made for constant divine assistance, on the one hand, and, on the other, the daily personal efforts involved. In view of these facts we may ask, what is the chief and common source of graces for both ordinary and more than ordinary ascetics of the Church, if it is not the sacred liturgy, culminating in the Holy Sacrifice of the Mass?

Let us now see briefly how the sacred liturgy is marvelously designed to make and sustain Christian ascetics in their prayer, in their contemplation of both Christ's mysteries and the lives of the saints, in their ordinary ascetical exercises, and in their clerical or religious profession. The liturgy does this in two ways: (1) by teaching divine life through word and example, and (2) by making available to us the graces merited by Christ in the mysteries of the Mass, and also through the intercession of the saints.

The liturgy puts on our lips prayers in prose and verse and song, fashioned not by mere man, but either by the Holy Spirit or the Spouse of Christ, the Church, prayers which, moreover, have been prayed by our Catholic forefathers, many of them saints in heaven today, from Christian antiquity to our own day. For the contemplation of Christ's mysteries and the lives of the saints, with their ordinary ascetical exercises and their practices of vowed perfection, the liturgy uses very largely the inspired word of God as interpreted by the great Doctors of the Church. Thus the liturgy, culminating in the Mass, gives us for the various mysteries of Christ, a special Divine

Office and Mass formulary, but, for the feasts of the Blessed Virgin Mary and the saints, either a special Divine Office and Mass formulary, or such as are common to Feasts of the Blessed Virgin Mary, to apostles, to martyrs, to bishops, to confessors (whether priest or layman), to doctors, to abbots, to virgins, and to holy women of the world. These are all patterns of canonized sanctity, teaching a most attractive and inspiring lesson in spiritual life for all the types of sanctity in the Church.

Illuminating, inspiring, and moving-to-action as these lessons are for glorifying God and sanctifying our souls, yet the actual participation in this glorification of the Most Holy Trinity is more than an experience. It is the only means on earth by which we may give God the "honor and glory" due to His divine majesty. The Mass of the Catechumens gives us a chance actually to glorify God in the sacred formula of the *Gloria in excelsis Deo*, whilst the Mass of the Faithful enables us to join with the angels in singing *Sanctus, Sanctus, Sanctus*, and, at the end of Canon, we are permitted to join all present in the great *Amen* by which we join the celebrant in offering to the Triune God, through and with and in Christ, our High Priest, "all glory and honor."

Finally, the Offertory of the Mass of the Faithful urges us to offer ourselves to God through the bread and wine, offered at this time by the celebrant, which the Lord graciously receives, and, after changing them into His body and blood at the Consecration, He makes present on the altar the mysteries of His death, Burial, Resurrection, and Ascension, and then together with the celebrant, clergy, and people, the glorified Jesus offers Himself to the Divine Majesty; and, after the Sacrifice is offered, through His minister at the altar, He gives Himself back to us in Holy Communion. This participation in the offering of the Holy Sacrifice and in the communion of His body and blood should, as the second section of the threefold prayer after the Consecration puts it, "fill us with every heavenly blessing and grace."

But these blessings and graces will also depend on our capacity to receive them. This capacity can be ever more enlarged by the means suggested by our Holy Father in *Mediator Dei*, to which I have already referred, namely, that we have that mind which was in Christ Jesus when He offered Himself on the Cross. This means we must die to sin as He died for sin. This we cannot do by ourselves, but only through the graces Jesus merited for us by His crucifixion and death. And in proportion as we die to sin, so also by the graces He

merited for us in His Resurrection, we can rise with Him to a life of grace; and whilst we are still on earth, by the graces He merited for us in His Ascension into heaven, we can alone live the life of pilgrims here below, with our minds and hearts in heaven, our true home, awaiting the day when He will come again, as He ascended into heaven, to judge and recompense us, individually at death, and collectively at the end of the world.

These are some of the reasons we may sincerely thank our Holy Father for directing our attention to the great fact that "the Mass is the source and center of Christian piety."

DISCUSSION

CHAIRMAN: Father Mathis' scholarly paper, and so eloquently delivered, has been a great inspiration to us all, I am sure. Now, the assignment of leading in its discussion has been appropriately given to the only other organizer of a liturgical Summer School in this country that I know of, at Boston College, Father William Leonard, of the Society of Jesus.

FATHER LEONARD: Let us if possible, first hear the viewpoint of the layfolk on this subject. Are they really convinced that, as the Holy Father said, the Mass is the center of Christian piety?

ST. PETER DAMIAN, CARDINAL

MR. JOHN RYAN (Conception, Missouri): To me, the layman's big problem is to be able to see how his ordinary routine tasks of each day can be linked up with the Eucharistic Sacrifice. If he can learn to regard the practice of asceticism, for instance, as valuable only for the help it gives him to glorify God better, rather than for some merely personal and therefore selfish end, he has learned an important point. As St. Thomas says, our Lord would not have taught us how to pray in those words of the Our Father unless we had the right so to pray; so we must ever be conscious of our dignity in the Christian state, learning how even the lowliest tasks we are called on to perform in life are thus capable of highest value. The perfection, then, with which we strive to perform them, will be the perfection to which they are intrinsically as it were entitled, not just some sublime level to which we heroically are enabled to raise them. Perhaps the finest example of this in modern

times was the Little Flower of Jesus, St. Therese of Lisieux, who though certainly highly versed in the arts of prayer and contemplation, was so utterly devoted to doing, every day, simply those tasks which under obedience she was supposed to do. And another thought I would like to add: just as each Mass takes us through the "three ways" of purgation, illumination, and union, so also does the liturgical year, in a wider sense.

MR. JULIAN PLEASANTS: Owing to the comparatively brief time during which we are actually at Mass, especially if it is a Low Mass, and that only on Sunday for so many people, it seems to me there should be some additional method devised to help us make the most of that time, say by preparing the text of the Missal ahead of time, so that when we actually are immersed in this all-important Action, we won't be floundering around to find the proper thoughts. It was Father Danielou, I think, who said in his *Salvation of the Nations,* that the Oriental liturgies appeal especially to us from this point of view, as they allow much more time for thought and prayer than does our much shorter Western liturgy. I wonder if Father Mathis would be willing to expound a little on this point.

FATHER MATHIS: This matter of a more regular and systematic preparation for Mass, at least on Sunday, is to me a most important one. In fact, for some years now, I have been directing a small group of lay people every Saturday night in preparing for the morrow's Mass, somewhat along the line of the ancient Vigil service. Comprising certain psalms and chants, some of which we sing, plus appropriate readings of the feast or season with their explanations by the Fathers, it is designed precisely to help us understand the Mass of the following day. We mimeographed a whole year's program, which some day we hope to publish to meet a wider demand. Much more could be said of this device, which I think is a very fruitful one (I understand there are other versions of it elsewhere, such as that of Dr. Pius Parsch and his group at Klosterneuberg in Vienna), but this gives you at least the broad outline of what we are attempting.

AFTERNOON SESSION

AUGUST 23

Chairman: Rev. Cletus P. Madsen
Davenport, Iowa

THE PRIESTHOOD AND THE WORLD

Rt. Rev. Reynold Hillenbrand
Hubbard Woods, Illinois

In twenty minutes surely the matter of the priesthood and the world cannot be adequately discussed. It must be severely limited. I shall touch upon three points only by way of three opportunities.

The first opportunity is to teach the people the doctrine of the Church which is pertinent to our current breakdown. We are teaching, no doubt — preaching on Sundays, instructing children, making converts. This is indispensable, but it is not enough. We need to draw from the doctrine of the Church those things which apply specifically to the needs of our time. At first blush that may seem a staggering task. And it might well be, had Christ not provided for it. He did this through his teaching voice, the voice of the popes.

When beset by problems and perplexities, Catholics of all people in the world would expect that answers be given them in an authoritative, sure way. The popes have not failed them. In the providence of God (working, among many things, through the reforms of Trent and the loss of the papal states), we have had extraordinary men as popes, who have seen clearly and spoken clearly. As a result we have a wonderfully comprehensive papal teaching on the problems that afflict us.

For two reasons, I should say. First, there is the attitude of putting the papal teaching, embodied notably in encyclicals, in a different category, as a whole, than the theology learned at school. We felt we were discharging our duties if we preached what we were taught in the seminary. That attitude forgets that the pope continues to teach as the living voice of Christ and also that there is sometimes an astonishing interval before the papal teaching is embodied in the seminary

curriculum. In addition, there has been the hindrance of minimizing the papal utterance — a practice no longer admissible since Pius XII last summer made clear the necessity of accepting the encyclical teaching.

Second, there is the actual lack of acquaintance with the papal doctrine. There can be, as a consequence, considerable lack of surety in thinking and speaking on current problems, which have, of course, their religious implications.

PROPHET OSEE

Instances might be multiplied. A person might say, for example, that in the United States free enterprise is the ruling principle of economic life, but the pope says it cannot be. A priest might say that there is no maldistribution of income, no inequitable distribution of the goods of this world. But the pope says there is, and he does not exempt this highly industrial and wealthy country. A person might say that the answer to our industrial life with its evils is isolation, is withdrawal. The pope says there is no such easy solution. A priest might say, as one did this summer in preaching a retreat, that we are hearing too much about the mystical body and not enough about the Church. The pope says they are identically the same and that in describing the Church there is "no expression more noble, more sublime or more divine than . . . Mystical Body."

Someone might say that the Church is not concerned whether a government is democratic or not. The pope says "the democratic form of government appears to many a postulate of nature imposed by reason itself." Someone might say we have made a mistake in Korea, but the pope says that in the case of aggression "the solidarity of the human family forbids other nations to behave as mere spectators, in an attitude of apathetic neutrality." Someone might say that a woman has no place in public life, in social and political life. The pope says she is called upon to take part. Someone might say that world government, world federalism, is a foolish or dangerous thing. The pope says that efforts taken in this direction "are in conformity with the traditional doctrine of the Church."

These are examples chosen at random, but they serve as illustra-

tions. It is surprising how much at variance one's thinking can be with the papal doctrine until one has read the pope's pronouncements. The people often do not know that teaching. If we hear them express ideas that cannot be squared with papal doctrine, if we are disappointed at the intransigence of their attitude, it is because they have not heard the voice of their shepherd.

To sum up, the first way the priesthood can meet the crisis is to teach, to bring the appropriate truth to bear upon the problems. That truth is embodied in the papal utterances. We have to close the gap between the teaching of the popes and the minds of the people. All the mystical body should be enlightened and stirred by the doctrine. We would then have the light of Christ reaching the members of Christ and through them reaching and influencing the world.

That leads directly to the second way in which priests can meet the crisis — by creating lay apostles. It is one of the great opportunities of the priesthood today. While in a general way we appreciate the lay apostolate, our contribution to creating it is not as well understood as it might be.

The impact upon the world of the mystical body, designed by Christ, is the impact of the whole mystical body. Christ depends upon all His members, lay people included. Nowhere is this clearer than in the writings of the popes. This fall under the patronage of Pius XII the first World Congress of the Lay Apostolate will be held in Rome.

It is a commonplace, now, that the solution to the world crisis is largely in the hands of the laymen. Simply for the reason that the areas of life most affected are the areas of lay life.

Economic life is distraught. The reconstruction, so necessary, so insistently called for, has not been accomplished. Some beginnings have been made, but only beginnings. Economic life is the layman's field. According to the injunction of our Lord the priest lives by the Gospel.

Political life has a host of problems. Negatively, it is plagued by irresponsibility of many sorts. Affirmatively, democratic government — political life at its best — is, as Pius XII tells us, the work of mature Christians. Political life is the layman's field. The priest casts his vote, but he is not in politics, holds no political appointment, is elected to no political office.

International life, struggling to a tremendous and necessary unity, is harried by many problems — Midwest isolationism, to name one. International life, like political life, is the layman's field. Only one

delegate to the United Nations is a priest, and he is, therefore, a discountable exception.

Family life is threatened, and more than threatened, from a score of sides. This is true even in the Church which admits of no incompatability because the sacrament postulates sufficient help. Family life is the layman's field. The priest has no family.

This is not to say that these fields go to the layman by default. They are the provinces of ordinary human life from which the priest is wisely subtracted so that the dedication to his altogether necessary work might be more complete.

The crucial fields are the lay fields. We must therefore have lay apostles, men and women who will ruthlessly eliminate the dual conscience from their lives. The dual conscience is cropping up all the time. A Sunday Catholic who is a martinet at home. A Sunday Catholic, an employer, who is antagonistic to labor unions. A Sunday Catholic, who will take a job on a padded public pay roll, a job requiring no work. A Sunday Catholic who will not live next to a Negro. We must have lay apostles, men and women, with Christian minds; men and women with a keen and unremitting apostolic sense that will translate the judgment of those minds into practical action.

"Surely he hath borne our infirmities and carried our sorrows: and we have thought of him as it were a leper, and as one struck by God and afflicted" (Is. 53:4). Attwater describes Labre as "a representative example of those who at all times in Christian history, have refused in the name of Christ to be 'respectable'." 1783 is the year of his death; April 16 the day of his feast.

Apostles in number will not just happen. There will be the occasional apostolic soul. There will be more who in some way undefined to themselves wish to be apostolic and see little chance of fulfilling that wish. These must be helped. There will be many more who are not at all interested in the apostolate to begin with. These must be recruited. These apostles must be formed — spiritually, apostolically formed — by a priest. This will take time, but it is

time supremely well spent. If we can believe the popes, as well as see the inherent necessity of our times, this work must be considered part of a priest's ministry — quite as fruitful as instructing children, quite as fruitful as taking a convert through the catechism.

This task of formation can seem vague and hard to tie down. But the general lines are clear.

The staples of spiritual formation will be there: Mass with Communion, prayer, confession, mortification, devotion to our Lady, spiritual direction, days of recollection, retreats. Towards these we must help them.

In addition to these staples, we must form them in a layman's way. Their spirituality will not be the spirituality of a priest whose work deals directly with religious things. Nor will it be a cloistered spirituality. It will not be predicated on isolation or withdrawal from the problems of lay life. It will be a formation based on an awareness, a scrutiny of these problems and some action upon them. It will be a formation of association — of meeting people, of meeting with people, of working with people — of a great, self-sacrificial charity. It will be a formation through all the phases of lay life — domestic, parochial, economic, political. Otherwise the formation will be stunted; the apostolic possibilities cut down. Finally it will not be a spirituality of mere offering up — a kind of blind resignation to things as they are — but a spirituality dedicated to change and success, God willing.

It will be a formation through the great apostolic realities like the mystical body and the Mass. They will need a clear sense of Christ Mystic — of Christ active in the world through them, bringing all phases of life to a head in Himself through them. We shall have to show them their own irreplaceability in the mystical body; show them what they can do, what others (clergy included) cannot do; show them the significance and urgency of their apostolic action. We shall have to give them a sense of dedication to complete Christ; we shall have to teach them a sense of other people, of oneness with people, a sense of community drawn from the mystical body and taken into the other fields of life which are crying out for people's acting together out of a conviction of their oneness. That can be done if they are shown, as Pius XII has done, that members of the mystical body are closer together than the union of flesh and blood between mother and child, closer together than the union of husband and wife, who are two in one flesh, in one spirit.

The Mass, the supreme expression, the supreme action of the mystical body, is the other great apostolic reality. We shall have to discover to them that it is "the source and center of their spiritual lives." We shall have to show them that the Mass, because it is their sacrifice, is a complete giving of themselves, a complete dedication of themselves to the apostolate. Show them that the Mass is the mystical body acting together and drawn closer together through its meal. Show them that the Mass means bringing redemption to our own time and that that redemption must reach all of life to enrich it — for time as well as eternity.

It will mean a formation through a spirituality which comes from the type of apostle we are helping. In other words, a worker will have a "worker's spirituality"; a married person, a "married person's spirituality." The worker will be formed on the social doctrine of the Church. He will be formed by a dedication to the critical worker's problem. He will be formed through a conviction that there must be a reform of institution — economic institutions, like the enacting of a FEPC, like the repeal or drastic revision of the Taft-Hartley law, like the introduction of a union in a plant — as well as a reform of individuals. He will be formed through the doctrine and philosophy of work — its nobility, its indispensability, its social content.

Similarly, if the apostle is married he will be formed on a spirituality growing out of married life. He will need dedication to that field, a knowledge of the problems, a working through the problems. He will need the wonderful teaching of the Church about married life and about family life. He will need a sense of the neighborhood, the parish, and the loca community, because these are all compounded of families.

By way of illustration, I might say that this is most readily done in the specialized movements of the apostolate — the Christian Family Movement, the Young Christian Workers, the Young Christian Students, and the rural counterpart, still unstarted. These have the advantages of definite objectives of formation and of certain mechanical helps like weekly meetings and weekly contact with the priest. But the task of forming either an individual apostle or a group apostle — any apostle — is not usually accomplished except with the persistent help of a priest. A meeting has to be effected between the riches of the Church and the lay apostle, and it has to be done ordinarily through a priest. He has the knowledge, he has the grace of orders, he has the help of the Holy Ghost. He must, therefore, be unafraid

of the laity. He must trust them. He has to have the courage to begin. He has to be willing to give the time it takes when many other things are clamoring for his time.

To sum it up, the second contribution of the priesthood to the world's crisis is the creation of lay apostles. Besides being a most necessary thing, the lay apostolate is the most arresting thing in the Church since the days of Pius X. We can thank the Providence of God for it.

The third opportunity to meet the world's problem is the priest's very own. Most of the areas of life which need reconstruction are the layman's, but one is specifically ours, the sanctuary, the altar. That, too, figures in the crisis. In that, too, there has been a deterioration. And it is an appropriate consideration at this Liturgical Week.

Insofar as this problem reaches the very heart of the Church — its worship, its sacrifice and sacraments — it is the most important of all the problems. It is not the most devasting, it is not the most characteristic of our time — the unsolved industrial problem is that — but it is the most important.

The initiative and the drive in other phases of life will depend on the lay people. But the initiative and drive in this phase will depend upon priests. If the Christian, the lay apostle, is to be formed well, he must be formed by the liturgy. Yet the Christian, the lay apostle, cannot be so formed, unless we act in this field proper to our priesthood.

As you have heard at this Week, and at the Weeks in the past, the liturgy is impeded in its full effectiveness with the people. There are obstructions, there are hindrances, but the voice of the Church has been clear for nearly fifty years. All the Pius's have spoken: Pius X, Pius XI, and Pius XII.

What needs doing? First and foremost, the participation of the people. Not merely for the sake of a psychological effect, but to implement their priestly action, their objective doing of the Mass, to give it their fullest human response. First and foremost in that participation is the sung Mass. The preliminary approaches must be made — the indoctrination, the readying of our people by instruction to stimulate their understanding and their desire. Some wise and courageous start, undeterred by the difficulties. Not driving our people, not forcing, but leading them. Not aiming at full perfection, at one hundred percent cooperation, but at a strong and successful percentage. With consistent effort, growth will come after that.

There are some steps along the road. Could we not get on with the text? Could we not provide our people with the leaflet Missal? We take so many costs in the parish for granted — fuel, light, candles, the school. A help to parish worship, like the leaflet Missal, might well be an accepted current expense. Some simple form of the Dialogue Mass would be another great step. The leaflet Missal, being uniform and still providing the propers, would help with that. The Dialogue Mass would eventually lead to the sung Mass. People would rather sing than just speak responses. However, once we have a congregationally sung Mass, there would hardly be a reason for abandoning the Dialogue Mass, if there are other Masses.

We could begin by removing some of the obstructions. Using the color of the day would help enormously. The invariable black Mass hinders the formative effect of the Mass, of the Church's feasts. It does not nourish the priest either. And it is hard to uncover a good reason why this obstruction which exists only in this country should persist. It can be removed without difficulty.

Other obstructions can be dealt with. Masses that are too rapid. The majestic words of the Canon ought to have their effect upon our minds. Too much rapidity defeats that, and makes it difficult for the people to derive anything from the text. Too, there is the occasional wretched singing of an organist. There is the truncated singing of the Creed, or the *Dies Irae* partially sung, the Propers completely unsung. There are the lengthy Sunday announcements crowding out the preaching or accounting for even greater rapidity at Mass. These are ony examples selected haphazardly.

In a word, there is a routine that we have to break through. It will take thought, it will take some ingenuity, it will take some tact, but a start must be made. We must cut through this appalling lack of participation, this appalling muteness of the congregation.

We must restore what the Protestants always kept — participation. They cut the very heart from their religion when they lost the Mass. We retained the heart of the matter, but we lost the participation. The sense of loss which a convert experiences because he cannot participate is an unanswerable argument for restoring participation.

There are two elements in this problem. You might imagine a parish where *all* the people would be anxious to participate in the Mass and where the pastor would be unfavorable to the idea or unwilling to further it. In that instance, the priest's unique contribution to the world's crisis would be dismayingly defeated.

This is purely imaginative. But what is likely to happen (and it does happen) is that there will be an increasing number of people who do wish participation and who are unable to find it anywhere. Their interest may have been aroused at school, or by reading, or by engaging in the apostolate, or by having experienced participation somewhere. The fact is there will be more and more people like this, and the tragedy is we are not beginning to provide for them.

The other element in the problem is the reverse condition — where a priest would be willing and eager, and scarcely a parishioner has evinced an interest. The effort there must all bend in the direction of having the people appreciate the Mass more, its social nature, the expressed desire of the Church, the naturalness of singing — and somehow a start must be made.

In dealing with problems, much must be left to the laymen — with our spiritual help and under their bishops. But one thing rests squarely with us: the altar, the liturgy. The job of reconstructing that is ours — with the help of the laity and under our bishops. Economic life, politics, international relations, all need change. So, too, does the parish. It is part of the picture. Individualism has invaded the very precincts of the altar. People no longer actively join in worship. Many no longer desire to. Many, if even they so desired, no longer would be able to.

So our direct relation to the world crisis is to effect a change in our parishes (in schools and convents, too) so that Christ through the liturgy will have the most complete response of His people; so that they will have participation, the primary and indispensable source of Christ's spirit — Pius X's thought; so that they will have as their finest teacher, bar none, the feasts of the liturgical year, and really be molded by them into the image of Christ — Pius XI's thought; so that the Mass and all that it means will be the source and center of their spiritual lives — Pius XII's thought.

So there it is. These are the great opportunities to meet the crisis. To bring the light of papal teaching to the minds of the people. To create lay apostles. To do our particular task — to make the altar effective.

With God's help we shall make a start. Or, a start made, we shall carry on.

DISCUSSION

CHAIRMAN: Monsignor's fine application of liturgical principles to contemporary practice, especially in terms of the social crisis, is deeply appreciated by us all, I am sure. Perhaps we have never quite realized that relationship, at least in the manner he has described; perhaps we haven't been aware as we ought to be, of the relevance of modern papal pronouncements, which so often go unheeded. May we now have some discussion on the topic he has so ably presented?

REV. EDWARD ESCHWEILER (Waukesha, Wisconsin): May I express my gratitude for Monsignor Hillenbrand's masterly presentation of what I regard as the "whole" problem: namely, the relation of Catholic liturgical and sacramental life to the problem of social living in its totality. Due to the many special aspects of our over-all topic here, I had scarcely hoped that such a presentation could be attempted, but it has been done, and in my opinion most successfully. Everything now has been as it were "put together" into an integral unity, which is particularly welcome because of our tendency to isolate ourselves upon some single phase without seeing life as a whole, as it is. There is real danger among us, I think, of living in a kind of desert where liturgy exists, apart from human problems, from people as such. There must be a true "wedding" between the two; and the two "terminals" of God and man that the liturgy has, must ever be kept in mind. The priesthood is the great link between these two, between heaven and earth, between the people of our times with their problems and the altar of redemption. He has helped us, in a word, to understand better our Lord's saying: "And I, if I be lifted up, shall draw all things to myself."

FATHER JUSTIN MULCAHY, C.P. (Boston, Massachusetts): Seconding the thought expressed by the previous speaker, I think we ought to record, too, a feature that this year's meeting has enjoyed, which makes it especially noteworthy. For the first time, I believe, in the history of the Church in America, a bishop's First Pontifical Mass was celebrated by clergy and people chanting it together, in the manner prescribed, at the Pontifical Mass of Bishop Lane this morning. This fact, it seems to me, is of sufficient import to be specially mentioned as one of the things we are grateful for, as a result of the Liturgical Week, among the many others.

And especially in view of our general theme this year, it seems a particularly happy circumstance, that we can now for the first time

claim to have acted together as a Catholic body, in the highest form of liturgical expression possible to us, making the Eucharistic liturgy the center of our life and work here, under the direct and active leadership of Christ's own high priestly representative.

MR. JOHN HOKE (Minneapolis, Minnesota): This is the first time I have ever attended a Liturgical Week, and I would like the privilege of recording my impressions of it, before asking a question which they seem to suggest. My impressions: We have been spending our time and thought during these days trying to discover better ways of carrying out the functions of public worship so as to make the latter more beneficial to ourselves, attract more vocations, interest people in becoming converts. Now, since it is a well known axiom in the merchandising field, that if you display and advertise your goods properly, business will be good, it seems to me that among the improvements we could make in presenting our "goods" — the greatest good of all! — of Catholic worship to the people, would be holding daily Mass in the evening instead of the morning, and thus making it easier for the greatest number to attend. Why, then, cannot we do this?

CHAIRMAN: Would Father Howell care to comment on this matter?

ST. DAMASUS I, POPE

FATHER HOWELL: In several countries of Europe that I know of, especially France and Germany, there is a growing movement to have Mass in the evening, with permission from the proper authorities of course. That is, with regard to Mass during the week. For Sunday Mass, the matter is more debatable: in other words, there seem to be good reasons on both sides of the question. But at least, there is a definite move in the direction of allowing Mass in the evening, and I am confident that as we go along, the various doubtful aspects of it will be settled. I would also like to comment on one of Monsignor's suggestions as to the liturgical restoration, namely, that of the two sets of conditions usually facing it: the parish whose pastor is willing but the people are not, and vice versa; I think that, unfortunately, the former condition is the less frequent of the two. Definite progress, however, is to be noticed, I think, in many quarters; and as the liturgical movement and what it really stands for continues to become known, prejudices will be dispelled and opposition overcome, which now all too often defeat even the best of our

efforts. I would like to comment too, on the matter of the Dialogue Mass versus the Sung Mass. The latter unquestionably is the ideal form of Catholic worship, which we should work to restore to its rightful place in parish life, but even when should we succeed in so restoring it, — and may God speed the day! — there would still be a large proportion of our people who could not attend that one parish High Mass, but would have to be satisfied with attending one of the several other Low Masses on Sunday. For these other Masses, therefore, it seems to me, we should advocate the form of Dialogue Mass, and while continuing our efforts in the direction of singing, keep up at the same time our work to have the Dialogue Mass occupy a regular place on our Sunday schedule in the parish church, at least for those Low Masses attended by people unable to attend the parish High Mass. And in connection with the form of Dialogue Mass, I think it important to develop the *lector* idea a little more, instead of concentrating entirely on the congregation's part. Listening to a reading, of the Proper parts, say, which would be otherwise sung by the Schola or read by a sacred minister (at a High Mass), is better I think, and more in accord with our tradition of external worship, than say, just reading the parts for one's self. It unites the participants more closely together, as well as having a more impressive effect.

FATHER HANNICKEN (Provincial of the Marist Fathers in Germany): Monsignor Hillenbrand's fine address, concerning the meaning of liturgical doctrine in the present crisis, and Father Gascoigne's words of warning last night, in the same connection, perhaps may be given greater weight if I describe to you something of our plight in the part of Germany I come from, to which this crisis has long since come, and now turned into a real catastrophe. Our problem, then, from a pastoral viewpoint, is to teach our people how to live in the midst of this terrible catastrophe and we find that the one dominant idea of our exhortation has to be, how to make the necessary sacrifices, some very hard ones indeed. Perhaps we had not prepared them sufficiently for these sacrifices, which include some that you would hardly believe possible. As we did not, indeed, expect such harrowing conditions, we found ourselves in many ways without any adequate spiritual appreciation of their potential value; and while we hope and pray that you will not be called upon to undergo similar trials, still you ought to be prepared for whatever the future may bring in the way of suffering. For this I think, a deeper understanding of the

Mass and of Christian sacrifice in general is most important.

FATHER GEANEY, O.S.A.: I would like to ask Monsignor Hillenbrand's opinion regarding the proper sequence to be observed in putting into practice his three-point program. The one about teaching the encyclicals I recognize as being possible of application on various occasions, say in instructing converts or in preaching on Sunday, by the priest who has made their content his own. But should not the more complicated matter of restoring the parish High Mass as the center of spiritual life, in view of conditions as they now exist, in our larger centers of population especially, be deferred in favor of the program of working to form lay apostles? When a sufficient number of these have been formed, for instance, in any one parish, then it seems to me, one could advance in the direction of realizing the ideal in liturgical participation, with this group as a nucleus.

MONSIGNOR HILLENBRAND: I fully agree with the suggestion, whenever it is found to be necessary. It is, in fact, already in effect, with, for example, the young priest full of liturgical ideas and zeal but unable, in his position as a curate, to put them into effect. But he can concentrate on forming lay apostles. However I do not believe the situation described is necessarily typical of parish conditions in this country. There are many parishes of smaller size, with fewer Sunday Masses, and here a full liturgical program could be inaugurated, it seems to me, without too much difficulty, if the proper desire and knowledge were there.

CLOSING SESSION

AUGUST 23

Chairman: MONSIGNOR WILLIAM SCHULTE

Dubuque, Iowa

THE PRIESTHOOD OF JESUS CHRIST

A Pageant

RT. REV. MSGR. MARTIN B. HELLRIEGEL

St. Louis, Missouri

THE 12th National Liturgical Week is about to end, but its fruitage has already begun. By its number (12), yet more by its spirit, it will be remembered as the *apostolic* Week, held in the Archdiocese and the fair city of Dubuque.

It is *Thursday* evening (Thursday, August 23, 1951), which recalls that hallowed Thursday when, seated with His chosen band, the glorious High Priest bequeathed to His Church (1) the priestly Eucharist and (2) the Eucharistic priesthood.

This 12th Liturgical Week, dedicated to the "Priesthood, climaxing in the fullness of the Priesthood," is adorned with the precious stone of an episcopal consecration (Bishop Lane) and the brilliant diamond of a sacerdotal-episcopal jubilee (Archbishop Rohlman), both reflecting the high priestly dignity and splendor of Jesus Christ who gave to His beloved Church His life, His love and His priesthood, three most sacred gifts in which, through His mercy and loving-kindness, we are privileged to share.

At this moment let us listen to the Vicar of Christ, the High Priest:

> "The Priesthood of Jesus Christ
> is a living and continuous reality
> through all the ages to the end of time,
> since the Liturgy is nothing more or less
> than the exercise of this priestly function.
>
> Like her divine Head
> the Church is forever present
> in the midst of her children.

She aids and exhorts them to holiness,
so that they may one day return
to their Father in heaven
clothed in that beauteous raiment of the supernatural.

To all who are born to life on earth
she gives a second supernatural kind of birth.

She arms them with the Holy Spirit
for the struggle against the implacable enemy.

She gathers all Christians about her altars,
inviting and urging them repeatedly
to take part in the celebration of the Mass,
feeding them with the Bread of Angels
to make them ever stronger.

She purifies and consoles the hearts
that sin has wounded and soiled.

Solemnly she consecrates those
whom God has called
to the priestly ministry.

She fortifies with the new gifts of grace
the chaste nuptials of those
who are destined to found
and bring up a Christian family.

When at last she has soothed
and refreshed the closing hours of this earthly life
by Holy Viaticum and Extreme Unction,
with the utmost affection she accompanies
the mortal remains of her children
to the grave,
lays them reverently to rest
and confides them to the protection of the Cross
against the day when they will triumph over death
and rise again.

She has a further solemn blessing and invocation
for those of her children
who dedicate themselves to the service of God
in the life of religious perfection.

Finally, she extends to the souls
in Purgatory who implore her intercession
and her prayers
the helping hand
which may lead them happily at last
to eternal blessedness
in heaven" (*Mediator Dei*, Par. 22).

BAPTISM

Leader: "You are a chosen generation and a kingly priesthood!" We shall now invite eleven members from this chosen generation, eleven sharers in the priesthood of Jesus Christ, to come forth and tell us what great things the Lord has done to them. "Come, thou holy and living branch of the Blessed Vine, who, at the sacred font, didst receive the Lord's life and the character of the royal High Priest, come, and give praise to the Lord."

Choir: "Alleluia" (the triple Alleluia of the Paschal Vigil).

Member: A girl in white garments with burning candle comes forth from the audience to the center of the altar steps and, facing the audience, says: "By the waters of baptism I am become a member of the mystical body of Christ the Priest, and, by the indelible character imprinted upon me, I am privileged to share in the priesthood of Jesus Christ."

CONFIRMATION

Leader: "Come forth, thou athlete of Christ, signed with the sign of the Cross, confirmed with the chrism of salvation, anointed unto testimony for Christ, come and magnify the Lord who has adorned thee with His pentecostal spirit."

Choir: "Veni, Creator Spiritus" (first and last stanza).

Member: A boy of 14 with palm in hand approaches the center of the altar): "Through the sacrament of confirmation Christ has set

upon me His special seal as a sign of complete dedication to His service. This sacrament marks the highest degree of participation the *layman* can reach in the hierarchical apostolate of the Church. It ordains him for the work of spreading and strengthening the kingdom of Christ in the world by reason of his sharing in the priesthood of Christ."

"Nor is it to be wondered at,
that the faithful should be raised
to this dignity.

By waters of baptism,
as by common right,
Christians are made
members of the mystical body
of Christ the Priest,

and by the 'character' which is
imprinted on their souls,
they are appointed
to give worship to God.

Thus they participate,
according to their condition,
in the priesthood
of Christ" (*Mediator Dei,* Par. 88).

THE TONSURE

Leader: "Come forth, thou man of God, who hast made the Lord the portion of thine inheritance, adore the Lord who has chosen thee, and sing praises to His Name."

Choir: "Tu es Domine . . . . It is Thou, O Lord, who wilt restore to me my inheritance."

Member: The tonsured cleric in cassock with surplice on arm approaches the altar: "The mercy of God has placed me under the jurisdiction of His Holy Church by the reception of tonsure. The Lord has become the portion of mine inheritance and my lot. Pray, brethren, that the Lord in His loving kindness may find me worthy to be admitted to the minor order of porter of the Church."

THE MINOR ORDERS

I

Leader: "Come forth, thou keeper of the doors, thou that hast begun to ascend the seven steps to God's holy altar, come and proclaim the mercy of Christ, the Lord."

Choir: "Domum tuam, Domine, . . . holiness becometh Thy House, O Lord, unto length of days."

Member: The porter or ostiary with a large key approaches the altar: "The mercy of God has admitted me to the minor order of porter. As I now must open and shut with material keys the visible church, may I by word and example shut to the devil, and open to God the invisible temple of God, namely, the faithful, that they may keep in mind the word of God which they have heard, and carry it out in deed. Pray, brethren, that the Lord in His loving kindness may find me worthy to be admitted to the minor order of lector of the Church."

St. Romanus "was a doorkeeper of the Roman Church who, together with the priest Serverus . . . was martyred at the same time as St. Lawrence in 258" (Attwater). "The just shall rejoice in the Lord, and shall hope in Him" (Introit).

II

Leader: "Come forth, thou reader of God's Word, thou that must stand on a high place in body and mind, come and speak to us of the mercy of the Lord."

Choir: "Sicut novellae olivarum. . . . As young olive plants may the children of the Church be around the table of the Lord."

Member: The lector with the book approaches the altar: "The mercy of God has admitted me to the minor order of lector. As I must now read the Scripture text for the preacher, bless bread and new fruits, and sing the divine lessons, standing in a high place

in God's house, may I, by God's grace, also be on a high level of virtue, so that I may be able to give the example of a heavenly life to all those by whom I am heard and seen. Pray, brethren, that the Lord in His loving kindness may find me worthy to be admitted to the minor order of exorcist of the Church."

III

Leader: "Come forth, thou champion of Christ, the Light, thou hast been given power over the spirits of darkness, come and proclaim to us the greatness of the Christ, Light of the world."

Choir: "Veniet Dominus, et non tardabit. . . . The Lord will come, and will not tarry, and will bring to light the hidden things of darkness and will manifest himself to all nations, alleluia."

Member: The exorcist with the book of exorcisms approaches the altar: "The mercy of God has chosen me to the office of exorcist, so that by the imposition of my hands, the grace of the Holy Spirit may dwell in the bodies of those who were possessed by the unclean spirits. Pray, brethren, that by the help of God I may strive to remove all uncleanness and iniquity, lest I be overcome by those evil spirits whom, in virtue of my office, I am to cast out of others, so that I may be found worthy to be admitted to the minor order of acolyte of the Church."

IV

Leader: "Come, thou light-carrier, thou that presentest water and wine for the Eucharistic Sacrifice, speak to us of the glory and mercy of the Lord who from His holy altar replenishes us with His light and life."

Choir: "Lumen Christi Deo gratias!" (three times with gradation).

Member: The acolyte with burning candle and cruets approaches the altar: "The mercy of God has called me to the office of acolyte. It is my duty to carry the candles, to light the lights of the Church, to minister wine and water at the Eucharistic Sacrifice. May the Lord be with me that my own life and the life of others may be enlightened, that I may worthily minister at the divine Sacrifice and become a living sacrifice to God by a chaste life and good works. Pray, brethren, that the Lord in His loving kind-

ness may find me worthy to be admitted to the holy order of subdeacon of the Church."

THE MAJOR ORDERS

SUBDIACONATE

Leader: "Come forth, thou that art vested with the tunic of joy, thou that announcest the message of the Spirit and carriest the spotless vessels before the face of the Lord, tell us what ministry has been entrusted to thee."

Choir: "Puer Samuel ministrabat . . . the young man Samuel ministered unto God before Heli, and the word of the Lord was precious in his sight."

Member: The subdeacon vested in alb and tunic with Book of Epistles approaches the altar: "By the grace of almighty God I have been raised to the dignity of subdeacon in the Church of God. For the remainder of my life I am bound to chastity and service of the Church at all times. My duty is to prepare the water for the Holy Sacrifice, to wash the sacred linens and to present to the deacon the holy vessels. May the grace of God be with me that with unspotted heart I may assist at the altar, which is Christ, and to serve the Church of God which is the body of Christ, so that the message contained in this Book of Epistles may render my ministry fruitful and my life pleasing to the Lord. Pray, brethren, that our Lord Jesus Christ in His love and mercy may find me worthy to be admitted to the high order of deacon of the Church."

DIACONATE

Leader: "Come forth, deacon of God, member of the order of Stephen, the glory of Jerusalem, and of Lawrence, the honor of Rome, thou that pourest out the Christ-carrying water of the font and feedest Christ's flock with His Word and body, thou custodian who watchest with a chaste heart the chalice of that blood which bringeth forth virgins, thou who proclaimest the glad tidings

that shall be to all the people, tell us what high ministry the Lord has conferred upon thee."

Choir: "Stephanus autem. . . . Stephen full of grace and fortitude did great signs among the people."

"But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace" (Wisd. 3:1-3). St. Tiburtius, whose feast comes on August 11, was a subdeacon of Rome, martyred around 288.

Member: The deacon in dalmatic with Gospel Book approaches the altar: "By the help of God and our Savior Jesus Christ I have been numbered among the Levites of the Church, privileged to wear the dalmatic of justice, to assist at the altar, to baptize, and to preach. May the sevenfold grace of the Holy Spirit make me a chaste minister of the altar that I may be worthy of the rank of those seven men whom the apostles elected under the inspiration of the Holy Spirit, and of whom blessed Stephen was the chief and the leader. Pray, brethren, that the almighty Father may be pleased to admit me, unworthy though I be, to the exalted dignity of the priesthood of His holy Son, our Lord Jesus Christ."

PRIESTHOOD

Leader: "Come forth, thou priest of the Most High. Apostolic hands have made thee an 'elder' among God's people. Thy hands are anointed and empowered to 'offer, preach, lead, bless and baptize.' Thou art the shepherd of a flock which is not thine, but Christ's; come forth and extol with a free voice that great name of God's only begotten Son who has numbered thee among the priests of the new and unending Testament."

Choir: "Jam non dicam servos. . . . I will not now call you servants but my friends for you have known all things whatsoever I have wrought in the midst of you, alleluia."

Member: The priest vested in full priestly vestments with chalice in hand approaches the altar: "By the imposition of the apostolic hands of my bishop the mercy of God has raised me to the dig-

nity of the eternal priesthood of Jesus Christ, that I should offer the most Holy Sacrifice of the New Testament, bless Christ's flock, preach the Word of God to men and lead them to their eternal goal, baptize Adam-children into Christ-members. Pray, brethren, that by faithful service I may at all times be an honor to Holy Church and, by a holy priestly life, a delight to Jesus Christ, the eternal High Priest, to whom be glory and thanksgiving, today and for everlasting ages. Amen."

THE HIGH PRIEST

Leader: "With reverence and love we bow to the vessel of election, the carrier of the fullness of the priesthood, the bishop of Holy Church. With St. Cyprian we exclaim 'Where the bishop is, there is the Church.' To our Father in Christ we pledge obedience and reverence, and to Christ, our High Priest, we give thanks for bestowing the fullness of His priesthood on mortal men for the glory of God, the triumph of Holy Church and the salvation, joy, and peace of men of good will. 'Behold a great priest who in his days pleased God'."

Choir: "Statuit ei Dominus . . . The Lord made to him a covenant of peace, and made him a prince; that the dignity of the priesthood should be to him for ever."

At this moment His Excellency the Coadjutor Archbishop of Dubuque came forth towards the altar, vested in pontifical garments, and bestowed the Benediction of the Eucharistic High Priest upon "the chosen generation and kingly priesthood" assembled, who, after receiving the Lord's blessing, acclaimed with grateful hearts Jesus Christ, the divine High Priest and Victim of love for having done such marvellous things to His beloved people.

Christus vincit, Christus regnat,

Christus imperat.

To Him be glory and honor for ever and ever. Amen.

"Ye men of Galilee, why wonder you, looking up to heaven? Alleluia. He shall so come as you have seen Him going up into heaven, alleluia, alleluia, allelulia" (Introit: Ascension).